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Al Jāmi' Aṣ-Ṣaḥīḥ Musnad al-Imām Rabī Ibn Ḥabīb (d.175H/791AD)

Le plus ancien recueil des Ḥadīths authentiques

1

Al-JĀMI 'A ṣ - Ṣ A Ḥ Ī Ḥ

The authentic collection

Musnad Al-'Imām Ar-Rabī '' Ibn Ḥ abīb

Classified by

Shaykh Abū Ya'qūb Al-Wārjalānī

Translated by:

Teacher. Dr. Laroussi Mizouri Prof. Dr. Farhat Drissi

Dr. Mabrouk Mansouri

Under the direction of:

Teacher. Dr. Shaykh Farhat Bin Ali Al-Jaabiri

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This book is the translation French *d 'al Jāmi' a* **ṣ - Ṣ *a* ḥ *ī* ḥ** : the *Musnad* of Al-'Imām Ar-Rabī '' Ibn Ḥabīb, classified by Shaykh Abū Ya'qūb Al-Wārjalānī.

This translation was produced by Teacher. Dr. Farhat Drissi, Prof. Dr. Laroussi Mizouri, and Dr Mabrouk Mansouri, under the direction and kindness of ***Prof. Dr. Shaykh Farhat Bin Ali Al-Jaabiri.***

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نمحرلا الله مسب

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TRANSLITTERATION SYSTEM

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- à ةليوّطلا ةحتفلا
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ةريصقلا ةرسكلا
- ī ةليوّطلا ةرسكلا

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The CLASSIFIER

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Abū Ya'qūb Yūsuf Al-Wārjalānī

This is the Shaykh and righteous' Abū Ya'qūb Yūsuf 'Ibn Ibrāhīm Al-Wārjalānī, originally from the people of Wārjalān (a valley) located in the Maghreb and which constitutes a city camp of ours. This city was deserted by Yaḥyā 'Ibn' Isḥāq Al-Mayūrqī in 626 hegira (1) and this, after 56 years of the death of the classifier who has, moreover, predicted this destruction by said. This is due to the magnitude of his experience in astrology.

He joined Andalusia when he was young. He has lived in Cordoba where he was educated in language sciences, of the prophetic tradition, of astrology, etc ...

He accomplished a great and magnificent exegesis of the Koran containing knowledge that no exegete not cited before.

He wrote a book about the principles of Islamic jurisprudence "justice and equity" in three volumes and a book in theology "the book of proof and demonstration ", in three volumes, too.

1) 1225 CE.

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He classified *Musnad* d'Ar-Rabī 'according to Abū‘Ubayda according to Jābir. However, this *Musnad* was messy. The classifier adds some versions of Ar-Rabī 'falling under Dhammām, according to Jābir, versions dating back to 'Abū Sufiyān, according to Ar-Rabī', versions of the Imām 'Aflaḥ from Abū Ghanim and others and the correspondences of Jābir 'Ibn Zayd.

Everything that has been said is gathered in this book.

The classifier presented the biographies of

transmitters in a notebook and composed a book entitled " *Marj Al-Ba ḥ rayn* " in philosophy: logic, geometry and arithmetic.
Al-Badr Ash-Shammākhī quoted: “I cannot group together all his scientific answers because of his abundance ”. He replies: "I heard one of his disciples say that he knew one of his works on Islamic jurisprudence ”. He adds: "he composed poems namely " *Al- Ḥ ijāziya* " in 360 verses which prove the abundance of his knowledge, the content of which is

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proof ". He died in 570 hegira ([1]), *Allah's* mercy on him.

[1]) 1174 CE.

Ar-Rabī 'Ibn Ḥab ī b

This is Ar-Rabī " Ibn Ḥabīb 'Ibn ʿAmru Al-'Azdī Al-Farāhīdī Al-Baṣrī, illustrious Master in jurisprudence. He was the noble authority on doctrine and the man of rare erudition in any science. He accompanied 'Abū ʿUbayda. He acquired the knowledge and took advantage of it. He succeeded him and became the Master in thought of the great Masters. He succeeded. He settled in Basra where he was educated and educated. Then he joined ʿUmān. He lived in Ghadhfān in the region of Bātina.
Abū ʿAbd Allah reported the following: Ar-Rabī ', native of Farahīd of Ghaṭafān of ʿUmān. This proves that he is from Ghadhfān. As for his fame at Basra, he may have joined her for learning the know. Then he returned to his native country after having spent many years of his life learning and doing

learn. 'Abū ʿAbd Allah reported: Ar-Rabī' joined
Jābir 'Ibn Zayd in his youth and it is claimed that his
acquisition by Jābir was rare compared to what he
retained from Dhammām according to Jābir 'Ibn Zayd.

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Ar-Rabī 'said that he received the jurisprudence of three
theologians: these are 'Abū' Ubayda, 'Abū Nūḥ and
Dhammām.
Some of the people of Basra have said: "choose-
we someone pious and close to attribution so that
we can write according to him and abandon others ". They
checked and they only found Ar-Rabī " Ibn Ḥabīb. They
presented this proposal to him. He reports to them after
Dhammām after Jābir 'Ibn Zayd after' Ibn ʿAbbās,
that *Allah* them either Miséricor *Allah* x. When Ar-Rabī " Ibn
Ḥabīb feared that his task might be disclosed, he kept his
to know alone, without widening his circle to others, except
his close Muslim brothers who frequent him.
The Master 'Abū Ṣufra' Abdel Mālik 'Ibn Ṣufra,
mercy of *Allah* on him, took care to preserve the
oral versions of Ar-Rabī " Ibn Ḥabīb which date back to
Dhammām.
Abū AL Munẓir Bashīr 'Ibn AL Munẓir AL
Nazwānī, from Nazwānī, an Omani, reported
according to Ar-Rabī ', the knowledge acquired in Basra and transmitted it to
ʿUmān. He was named the Grand Master such is the

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meaning of the use of the term Master in the tradition
eastern. It dates back to Banū Nāfi ʿ, from Banū Sāma 'Ibn
Luʿay 'Ibn Ghalib. He is the Grandfather of Banū Ziyād,
as well as Munīr 'Ibn Al-Nayyir Al-Jaʿlānī of Banū

Riyyām, Musā 'Ibn' Abī Jābir Al-'Azkāwī from Banū Dhabba of Banū Sāma 'Ibn Luʿay' Ibn Ghalib. He is the one who has invested Al-Wārith 'Ibn Ka'b of Al-Imāma. He was the Great-maternal father of Musā 'Ibn' Ali, Muḥammad 'Ibn AL M'alla Al-Fashhī, originally from Kinda and Maḥbūb 'Ibn Ar-Rāḥīl AL Kurshi Al-Baṣrī.
It is claimed that Maḥbūb regained 'Umān later, in old age and met Ar-Rabī '.
All these Masters are the transmitters of knowledge from Ar-Rabī 'to' Umān. 'Abū' Ayyūb Wā'il 'Ibn' Ayyūb belonging to Hadramaut was also one of them. He has joined Basra and settled there. When we question 'Abū 'Ubayda Aṣ- Ṣaghīr,' Abdullah 'Ibn Al-Qāsim on a theme, he replies: "address yourself to Wā'il, he is closest to Ar-Rabī '. Hāshim 'Ibn' Abdullah Al-Khurāsānī is also a transmitter. *Allah* is the better informed ”.

Many Iraqis were its transmitters.
Al-Badr Ash-Shammākhī cited them in his book titled the prophetic traditions " *Al-Siyar* " in them inserting among the class of Ar-Rabī '. Then he added: I will name masters who are part of the chain of transmission of Ar-Rabī 'and which report, according to Jābir, that is that is to say excluding *Musnad* , the collection mentioned. He mentioned that they are strangers, that is to say that he did not have the opportunity to know their biographies and genealogies as his words prove: no source cited them to my knowledge. Among them are: Yaḥyā 'Ibn' Abī Kurra, 'Abbās' Ibn Al-Ḥārith, Qatāda, Sa'id' Abdullah 'Ibn Al- Ḥārith, Al-Walīd' Ibn Yaḥyā, Sarī 'Ibn Sālim, Ka'b 'Ibn Siwār, Yaḥyā' Ibn Nāfi ', Ḥabīb' Ibn 'Abī Ḥabīb, 'Amru' Ibn Haram, Muḥārib 'Ibn Yazīd,' Abān

'Ibn Yazīd' Ibn Jarīḥ, Dhammām 'Ibn Yaḥyā,,' Amru
'Ibn' 'Abī Kurra, Sallām' Ibn Misīn, 'Ammār' Ibn Ḥabīb
'Abū Khalīl,' Abū 'Awāna' Ibn Ja'far, Iliyās, Kaddash
'Ibn' Abdulḥamīd, Ḥammād 'Ibn Salma, Al-Qāsim' Ibn
Al-Fadhil, Ḥassān Al-'Amrī.
He adds: As for Jābir 'Ibn' Umar, he was one of the
Masters of propaganda. Originally from Basera, although

'Abū Ya'qūb took him for a stranger. He continued: "Such is
the case of 'Abū Al-Muhājir Al-Kūfī' Isma'īl 'Ibn Kalid,
'Abū Muḥammad' Abd Ar-Raḥmān 'Ibn Salma, native
of Medina and 'Abdesslām' Ibn 'Abdul Quddūs, may *Allah*
be merciful to them *Allah* x ".
He continued: "As for the transmitters of the
prophetic tradition of *Musnad* Ar-Rabī ',' Abū Ya'qūb
Yūsuf 'Ibn Ibrāhīm cited them. I am not referring to them ".
Sahl 'Ibn Ṣalāḥ,' Abū Al-Ma'rūf Shu'ayb 'Ibn
Ma'rūf, 'Abdullah' Ibn 'Abdul' Azīz, 'Abū Al-Mu'arrikh,
Ḥamza Al-Kufī, 'Atiya and Ghaylān contradicted Ar-Rabī',
mercy of *Allah* on him, during his lifetime, in certain
Questions. These last three shared the words of those
who believe in fate. Their divergence dates back to the time
of 'Abū' Ubayda, as well as the divergence of their
predecessors date from the same period. But, they are
repent. Muslims have reincorporated them into their
scientific meetings. Then they demonstrated again
their difference of opinion in the time of Ar-Rabī 'and have
persisted in error. The faithful drove them from their
space and excluded them from their meetings knowing

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that they did not contradict the creed or anything relevant

of religion.
However, they disputed some opinions
specifics that contradict the views of Muslims. They
have in jurisprudence sentences and chains of
transmissions that are retained by our followers.
Al-Imām 'Aflaḥ, may *Allah* be pleased with him, was
asked about 'Abū Al-Mu'arrikh and' Ibn
'Abdul'Azīz. He replied: they made comments
known. But, we did not take them into consideration. As for
other words, if it is a divergence from
the opinion of the companions of the Prophet, *Allah* bless him
and greet him, as well as our jurisconsults, do not constitute
proof to reject their chain of transmission. They
occupy, moreover, the same rank as the others
Muslims then he said: "as to the acquittal of
infidels, the opinion of 'Ibn' Abdul'Azīz was not commendable
among Muslims. It is closer to acquitation ”.
This was Al-Imām's response, nothing more.
Al-Badr said: As for Ḥayyān 'Ibn Ḥājib, he was
closer to holiness. But, 'Ibn' Abbād Al-Miṣrī, is
a true saint as well as 'Ibn' Abbād, the theologian.

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Badr, *Allah's* mercy on him, mentioned that Al-
Ḥārith and Ṣalāḥ 'Ibn Kathīr, are considered among the
transmitters. He added: he was one of the theologians.
But, he invented rules that drew criticism from
Muslims, such was the case of 'Abd Allah' Ibn Yazīd and his
disciple 'Issa' Ibn 'Umayr.

Abū 'Ubayda Muslim' Ibn 'Abī Karīma

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This is Abū 'Ubayda Muslim' Ibn 'Abī Karīma

Al-Tamīmī belonging to Tamīme, a large tribe of
Nizār. Al-Badr Ash-Shammākhī said: He was an attached client
to the tribe. He died during the reign of 'Abū Ja'far after the
death of Ḥājib, may Allah bless them. He acquired the sciences,
taught them, classified versions of the tradition
prophetic and mastered them. In this area, he is the
Master so indicated among the companions of his class.
'Abū' Abdullah said: 'Abū' Ubayda was more
brilliant in matters of jurisprudence that Dhammām and
'Abū Nūḥ. He was ahead of Ja'far 'Ibn As-
Sammāk. However, Ja'far was more modest than 'Abū
'Ubayda to the lower circles. However, he
represented the authority in matters of religion. All were
worthy of honor and merit.
It is claimed that 'Abū' Ubayda met those whom
Jābir met. *Allah* 's *mercy* on them. The
transmission of Abū 'Ubayda, according to Jābir is considered
like a chained version from one companion to another.
He transmitted, according to Jābir 'Ibn' Abdullah, 'Anas' Ibn

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Mālik, 'Abū Hurayra,' Ibn 'Abbās,' Abū Sa'īd Al-Khidrī
and 'Ayicha, the mother of believers. Some of these versions
exist in this authentic collection.
He learned from the companions he has
met as well as Jābir 'Ibn Zayd, Ṣuḥār Al-'Abdī and
Ja'far 'Ibn As-Sammāk.
Abū Sufiyān said: 'Abū' Ubayda held the great
part of his knowledge through Ja'far 'Ibn As-Sammāk and
Ṣuḥār. He was one of the masters and guides of the Muslims.
The sources of wisdom sprang from the depths of Abū's heart
'Ubayda. Science has emerged through its language. Of
unlimited transmitters were his followers such as Ar-Rabī '
'Ibn Ḥabīb, the transmitters of knowledge to the Maghreb and

who are the Master Martyr 'Abū Al-Khaṭṭāb Al-Mu'āfrī, the Fair Master 'Abd Ar-Raḥmān' Ibn Rustum, 'Asim Al-Sidrātī, 'Ism'īl' Ibn Darār, Al-Ghadāmsī and 'Abū Dāwid Al-Qiblī Al-Nafzāwī.
Coming from Yemen, Master 'Abū Al-Khaṭṭāb a met the four Maghrebian transmitters. He has them accompanied to the Maghreb where they proclaimed him 'Imām continued at the recommendation of their Master 'Abū' Ubayda. And more

at his recommendation, Al-'Imām Ṭālib Al-Ḥaq as well as 'Abd Allah' Ibn Yaḥyā Al-Kindī, were invested with the same title in Yemen. Its governance united Yemen and Hijāz. The disciples followed his courses for five successive years. When they intended to leave him, 'Isma'īl' Ibn Dirār asked him about three hundred questions relating to legal judgments. 'Abu' Ubayda addressed him in saying, “Oh! 'Ibn Dhirār? Would you like to be a magistrate? Imagine being in front of this difficult task accomplish? ".
Abū 'Ubayda said to' Abū Dāwid Al-Qiblī:
"Do not advance a legal opinion by referring to my words nor to what I did not quote ”. He addressed the Master 'Abd Ar-Raḥmān saying to him: Give legal advice either depending on what you heard from me or not. He said to 'Abū Al-Khaṭṭāb: be satisfied with what I have quoted to you. These are the signs of his sagacity concerning his disciples. 'Abū Dāwid enjoyed a considerable place from 'Abū' Ubayda.
Al-'Imām 'Abdulwahhāb, despite his knowledge abundant, he behaved, when he frequented him, like a student facing his Master. One day the transmitting disciples

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of knowledge addressed 'Abu' Ubayda saying:
Oh Master! We would like to discover some wonders
fantastic so that we can be reassured of the fate of this
doctrine. The Master did his ablution and prayed to *Allah* in
doing two prostrations. Then he began to invoke
Allah so much so that the ceiling of the cave where he teaches them
safe from despots, opened.
The heavens: the first, then the second, the third,
the fourth, the fifth and finally the sixth opened.
The mystery of the divine realm was discovered following the
power of *Allah* , let him be exalted.
Such was the fantastic act that perpetuates the act of good
memory of its actor throughout history and which proves
may he enjoy great privilege with *Allah* , may he be
exalted. The merits of 'Abu' Ubayda are many to such
point that we do not manage, in this context, to quote them in a
exhaustively.

Jābir Ibn Zayd Al- ' Azd ī

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Abū Al-Sha'thā 'is the abyss of knowledge, the lantern
of religion, the origin of the doctrine and the basis on which
all parties were founded. He frequented 'Ibn Abbas,
may *Allah* be pleased with him. He was the most famous of his
companions and those who learned from him.
In the class book “ Ṭ *abaqāt* ”, 'Abū Ṭālib
Makkī quoted in his book entitled: "the aspirations of
hearts ” “ *Qūt Al- Qulūb* ”that 'Ibn' Abbās said:
ask Jābir 'Ibn Zayd. If the people of the Mashriq and
Maghreb questioned him, his knowledge satisfied them
widely.
'Iyas' Ibn Mu'āwiya said: I visited Basra. It
has no jurisconsult except Jābir 'Ibn Zayd. Ar-

Rabī 'reported that Jābir' Ibn Zayd said according to Ḥayyān
'Ibn' Amara: I heard 'Abd Allah' Ibn 'Abbās, that
Allah be pleased with him, say in the mosque of the
Mecca, that Jābir 'Ibn Zayd is the most knowledgeable in
of repudiation.
Al-Ḥasan said: when 'Anas' Ibn Mālik learned the
news of the death of Jābir 'Ibn Zayd, he said: he is
most learned of all on earth or the most virtuous

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on earth, 'Abū' Ubayda. At this moment, 'Anas was
sick.
'Anas and Jābir' Ibn Zayd died during the
same week. It was in AD 93 (1).
Others said: when Jābir 'Ibn Zayd died and
was buried, Qatāda said: "lead me to his
tomb being blind ". They brought him closer. He says :
today died the scholar of the Arabs.
According to 'Ibn' Abbās, may *Allah* be pleased with him, he
says: Jābir 'Ibn Zayd is the most learned of people. And following
this, it is amazing that the Iraqis need us,
while they have Jābir 'Ibn Zayd. Its know their
will have been sufficient.
'Abū' Abd Allah said: Jābir is more learned than Al-
Ḥasan Al- Baṣrī. Only, Jābir addressed himself to an elite.
As for Al-Ḥasan, he aimed at the masses, that is to say, he targeted them
urged. As for religious consultation, it is more
particularly of Jābir.
In short, Jābir 'Ibn Zayd Al-' Azdī, 'Abū Al-
Sha 'tha' 'Abū Al-Jawfī whose pronunciation of the letter "
1) 711 Christian era.

ج *Jim* "is an open vowel, Al- Baṣrī the jurisconsult

one of the Imāms who learned abundantly from
'Ibn' Abbās, Mu'āwiya and 'Ibn' Umār. Qatāda 'Amr' Ibn
Dnār, Ayyūb and many others learned from
of Jābir.
'Ibn' Abbās reported: he is one of the scholars.
'Aḥmad said: he died in AD 93 (1) Ibn Sa'da
claimed: in the year 103 of the Hegira (2). As for the appellation
“Al-Jawfī” refers to a land in 'Umān. It is
originally from Fark, a town that is linked to the region of
Nazwa very close to her.
It is from the genealogy of Yaḥmad descendant of
Banū 'Amr' Ibn Al-Yaḥmad. He traveled in search of
know and settled in Basra to which he was attached.
As for his allusion to 'Ibn' Abbās etc ..., this means
say he reported from 'Ibn' Abbās and his successors.
If we meditate at length on the attributed versions
to Al- *Musnad* , you realize that Jābir has
transmitted from a large number of companions.

1) 711 CE.
2) 721 CE.

Moreover, if only to be satisfied with his words: I have
frequented seventy people from Badr. I acquired their
to know except the knowledge of the Grand Master. He means' Ibn
'Abbās.
He added: I met a group of companions
from the Messenger of *Allah* , may *Allah* bless and greet him. I
asked them: Did the Messenger of *Allah* ,
Allah bless him and greet him, has passed his hand over his
shoes? They answer: no. He said about the prayer of
fear: a group of the Prophet's companions, whom
Allah bless him and greet him, informed me. He said about the
chapter of knowledge: I joined some companions who
often refer to the prophetic tradition in matters of

religious jurisprudence.
We will have the opportunity to quote his visit
accompanied by 'Abū Hilāl to' Ā'isha to question him at
about certain questions which he has taken far
research in order to highlight religion.
And if the number of companions who lived Badr
and that he met, reached seventy people while
knowing that this is a reduced number what will we say about the
many of the other companions he met. As for

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his words and according to him, Qatāda etc ..., this means that
Qatāda and his successors reported from Jābir 'Ibn
Zayd. The above mentioned are the transmitters according to
Jābir, among our people. In our opinion, the transmitters
according to him, there are many including 'Abū' Ubayda, the
transmitter of the authentic collection (*Al-Musnad*). He is the
most famous of his companions, Dhammām 'Ibn As-Sā'ib,
'Abū Nūḥ and Ḥayyān Al-'A'raj. All were
very practiced jurisconsults.
If you have understood what we have just quoted, you
will know that the chain of the authentic collection enjoys the most
high degree of the transmission chain and that the
links in this chain of transmission are really
continuous and indisputable because 'Ar-Rabī', reported, according to
'Abū' Ubayda, the latter according to Jābir who, in turn,
reported from the companions. He dated one
large number.
As for the words collected by 'Abū' Ubayda
according to the companions, they are chained because he has them
joined. There are some living companions after Jābir.
However, it is claimed that 'Abū' Ubayda frequented those
that Jābir joined as mentioned earlier. They

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are not in the habit of resorting to forgery. The
links in the transmission chain constitute a
continuous flow in their versions. You do not see
not when it comes to a transmission that does not fall under
orality, they clarify this by saying: it has reached me or
it has come down to us. I have heard such saying or formulas
the same. They are, *Allah's* mercy be upon them,
nobler, more pious so that they will make people believe
the act of transmitting directly when, in fact, they do not
are not. *Allah* alone knows.

'Abd Allah Ibn' Abbās

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This is 'Abdul Muṭṭalib' Ibn Hāshim 'Ibn' Abd
Munāf nicknamed 'Ibn' Abbās. He is the cousin of the Prophet,
may *Allah* bless him and greet him, his mother is Lubāba Al-
Kubrā 'Ibn at Al-Ḥārith' Ibn Ḥāzim Al-Hilāliya. He is the son
of the maternal sister of Khālid 'Ibn Al-Walīd. He is known
under the name of the abyss of science following his erudition. We
appoints him the Grand Master of the nation. He was born and the
Prophet, may *Allah* bless him and greet him, and his family are
camped on the paths of Mecca: he was taken to the
Prophet, may *Allah* bless him and greet him, who salivated him and
this, before the hegira of three years. We claim other words.
He saw the angel Gabriel twice at the
Prophet, may *Allah* bless him and greet him, and the Prophet
called on *Allah* twice. He was thirteen at the time of death
of the Prophet, may *Allah* bless and greet him and it is claimed
fifteen. He died in Hegira 68 (1) in the city of
Ṭā'if at the age of sixty-two and we claim sixty-
Eleven years. It is argued that his death dates back to the seventies or
seventy-three years of the Hegira. 'Ibn Al-'Athīr said:

this comment is strange.

[1]) 687 CE.

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Introduction of the Arabic publication

Muhammad Idriss

In the name of *Allah* the Most Merciful, the All Mercy *Allah* x

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Praise be to *Allah* who made the tradition prophetic clarification of the Holy Book and a light which allowed the gifted with intelligence to find their right path. He elected people who put it in memory and have taken care to preserve it, credible transmitters and informed critics. All these categories have served her well and kept her noble authority. They rejected the false meanings of the interpreters extremists, the attribution of pretenses and the interpretation of the ignorant. They protected her from deceitful habits of slanderers and abuses of mystifiers. Thus, the prophetic tradition is preserved intact throughout the ages so as not to fall in disuse. It remains protected, by the Divine Providence, debauchery.

The good, and all the good, is to behave according to the sentences of the Sacred Book and of the prophetic tradition and follow their right path and draw from their immense knowledge as well as their grandiose generosity. Nothing is more peaceful to souls, more beneficial to their happiness and more esteemed their purification than a deep understanding of these

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two sources, the attachment to their study, the long reflection about their meaning. There lies the sublimation of the heart, purity of reason and perfection of soul.
He is worthy of the scholars and pioneers of the religion to have their highest design and purpose limited knowledge of these two sources, to seek refuge with these two trees, shelter from their protection and aspire to the right path according to the recommendations from these two sources.
A *Allah* comes all the praise and merit, thanks to the protection of the meanings of his religion and the ways of its correct orientation.
My brother and Professor Sulaymān Al-Bawāb, that *Allah* protect him, owner of the House of Righteousness, asked me to annotate this authentic collection attributed to Al-Imām Ar-Rabī '. I have annotated its prophetic traditions without allude to the addition contained in this collection or to that which was among the usual scholars in the event that the text origin is provided, that is to say, the origin of the text of the

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prophetic tradition. And in the event that the text prophetic comes to me through meaning, I line up.
May *Allah* inspire me with reason and insight. that *Allah* bless our Prophet and Master Muḥammad, his companions and their successors who behaved correctly until the day of judgment.
Damascus on 12-16-1991
Muhammed Idris

The significance of the history of tradition prophetic

Linguistically speaking, the prophetic tradition means the path followed. It is derived from the verb "sharpen" sharpening until this process leaves traces, that is to say a mark. It can be used in other restrictive meanings like the words of the Prophet, may *Allah* bless him and greet him: "whoever follows a bad way assumes the sin and the sin of him who follow this same path until the day of judgment ”(Narrated by Muslim). Lawmakers tend to designate words of the Prophet, may *Allah* bless and greet him, his actions and decisions. His approval of an act he has experienced or learned from anyone who behaves according to the divine canon rules. It is synonymous with tradition prophetic.

-Place of the *Sunnah* in relation to the Koran.

-The value of the *Sunnah* .

Since the Quran is a truth indisputable in sum and in detail following the transmission oral; on the other hand, the prophetic tradition is, of the same point of view, questionable in its details even if it is indisputable in short and that the value of the presumed does not reach the degree of truthfulness. This means that the prophetic tradition occupies the second class after the Koran. There is further evidence which shows that the tradition prophetic constitutes either an enlightenment and a explanation of the Quran be an addition. If it represents a clarification and an explanation, the value of the explanation in relation to the explained text is the second position because the original text forms the basis and the explanation depends on it. Construction cannot be sustained without a foundation. Sometimes,

it happens that we have a foundation without there being a construction. And if the prophetic tradition is an addition in the Koran, it is insignificant unless the Koran does not hint.
This proves that the Koran is ahead of it. Moreover, the account of Abū Dāwūd and At-Tirmiẓī confirms this by saying may the Prophet, may *Allah* bless and greet him, said to Mu'āẓ when he sent it to Yemen: What are you referring to

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to judge ? He answers him: according to the Koran. He replies: if you do not find any! He adds: according to the prophetic tradition. He says: if you don't find one! He replies: according to my reflection.
'Umar' Ibn Al-Khaṭṭāb, may *Allah* be pleased with him, wrote to the magistrate Sharīḥ: judge according to what is clearly recommended in the Quran and does not refer to anyone. As for what escapes you in the Quran, follow them sentences of the prophetic tradition.

-Does the prophetic tradition assist the judgment of Koran ?

If we say that the prophetic tradition often assists the judgments of the Koran, it specifies what it is probable, delimits what it is absolute, specifies what it is general and interprets it other than the explicit meaning in the Qur'an. The Koran explicitly orders that the hand must be amputated from any thief. The prophetic tradition specifies the thief of the quorum won. However, the collection of alms legal apparently applies to all goods. The tradition prophetic contented himself with certain cases. Sentence divine commands, according to the verse: ***"It is lawful for you to seek them ”*** (Women, 24), to make lawful what

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is not mentioned among the illicit things mentioned at the beginning of the verse and in the one that precedes it. The tradition prophetic excluded from this judgment the fact of marrying both with a wife and with the paternal sister or sister kindergarten and so on. This proves the priority of prophetic tradition on the Koran. The answer to this question is that it follows that the prophetic tradition has not changed the meaning intended by Koranic texts to that it precedes Koranic judgments. But, she has explained the intended meaning. She showed from the verse: " ***As for the thief and the thief, cut off all of them hand*** " (the served tray, 38) as the thief's meaning in this context means the thief of the won quorum and that we are targeting by amputation of both hands up to the wrist and not at the elbows. Thus, the prophetic tradition has not established a new sentences that contradict the sentences of Koran ; on the other hand, she explained only the intended meaning and this follows the verse: " ***and towards you, we have sent down the Reminder, so that you clearly explain to men what that we have sent down to them*** "(Les Abeilles, 44).

-The sacred Quran is the origin of all that contains prophetic tradition:

It is necessary that all the senses contained in the tradition prophetic (the *Sunnah*) have a Koranic foundation. All Quranic verses which mention that the Quran does allusion to all things prove this and that religion is completed by the prophetic tradition. The role of Prophet, may *Allah* bless him and greet him, is to explain and communicate what has been revealed to him by *Allah* . Likewise, this task falls within the competence of scholars who knew the Koran as indicated in the

sentence of *Allah* , may he be exalted: ***and we have made descend upon you the Book, as a manifest exposition of everything and as guided and mercy and good announcement for the Submissive*** "(Les Abeilles, 89). And " ***We have not missed anything in the Book*** "(Les Bestiaux, 38), **"Today I completed your religion for you and accomplished on you My good done. And it pleases me that the Submission be your religion "** (Le plateau served, 3).
It means to finish it with the revelation of the Koran, the sentence of *Allah* , let him be exalted: **" *And towards you, we brought down the Reminder for you to exhibit clearly to men what has been sent down to them*** (The Bees, 44).

Experience has shown that any scientist thinker who referred to the Quran in search of a question, he found its foundation. 'Ibn' Abbās demonstrated from the verses "... ***and pregnancy and serfdom were thirty*** " (*Al-'A* ḥ *qāf* , 15) and " … ***this serfdom after two years*** " (*Luqmān* , n ° 14).
That the duration of pregnancy could reach six month. As for Mālik 'Ibn' Anas, he demonstrated that everything individual who insults the Companions, does not have the right to take advantage of taxes imposed on land (*Al-Fay '*) during the distribution of the spoils of war among the Immigrants (*Al-Muhājirīn*) and the Partisans (*Al- '* Anṣār) and this according to the verse: " ***and to those who will come after them saying: Lord, forgive us and those of our brothers who have gone ahead of us by faith and does not assign to our hearts of grudge against those who believe*** (The mobilization, 10)

-Can the prophetic tradition do without the Koran in terms of legislation?

If we claim to say that it is mentioned in the Quran
and in the prophetic tradition that the Prophet, that *Allah*
bless him and greet him, take on the task of

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legislation and which the prophetic tradition contains
many sentences whose origin does not appear in the
Koran. In this sense, the Koran states: *"**O, believers!
Obey Allah and obey the Messenger and those among
you who are in command. Then, if you
argue over anything, send him back to Allah and
Messenger, if you believe in Allah and the Last Day.
It is the best thing, and the most beautiful refuge*** (The
women, 59). ***"What the Messenger brings to you, take
the ; and what it prevents you from, abstain and
fear Allah yes, Allah is hard in pursuit*** (the
mobilization, 7).
In the first verse, *Allah* ordered us to obey
to Allah and his Messenger. Obedience to *Allah* means to
submit to his prescriptions and avoid what he has forbidden and
which is mentioned in the Quran. It is the same for
obedience to the Messenger, may *Allah* bless and greet him. He
seems that the nature of obedience to each of them differs
one from the other. The proof is that we are invited to
obey each of them independently. According to
verse, we are ordered to refer to *Allah* and the
Prophet in all our differences of opinion. The

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reference to *Allah* is to resort to the arbitration of the Koran.
As for the reference to the Messenger, may *Allah* bless him and
greetings, it consists in resorting to its arbitration during its life and
to the arbitration of his tradition after his death. And if the Messenger,

may *Allah* bless him and greet him, would judge only by referring in the Koran, he should have contented himself only with mention to *Allah* . In the second verse, *Allah* told us ordered to be satisfied with the orders of the Prophet and to reject everything that the latter prohibited us. He warned us of punishment for refusal. Aḥmad, 'Ibn Māja and Al-Ḥākim relate to us in the prophetic tradition, according to Al-Miqdām 'Ibn Ma'd Yakrib, may the Prophet, may *Allah* the bless and greet him, said: "it happens that such, among you, leaning on his throne, pretends to make me say: We we refer only to the Koran. What we find lawful, we allow ourselves the use and what we we find illegal, we prohibit it. What the Prophet has prohibited is like what Allah has prohibited ”Narrated by Aḥmad 'Ibn Ḥanbal in his Attributed (*Al-Musnad*), volume 3/132; reported by At-Tirmiẓī in the chapter "the science ”, 10; reported by 'Ibn Māja in “The Introduction, n ° 2 ”.

-The reference: from the prophetic tradition to the Koran:

Abū-'Isḥāq Al-Shāṭibī died in 790 AH (1) a shown in his work “ *Al-Muwāfaḳāt* ”, p 13-30, tome 4, how to refer to the prophetic tradition in Koran. We summarize what he said: "some people hear the way of tradition reference prophetic in the Koran falls under the mention of the Holy Book to follow the actions of the Prophet, the acceptance of his judgment and obedience to all that he has ordered and forbidden. As example, what was reported according to 'Abd Ar-Raḥmān' Ibn Yazīd that he saw a pilgrim on a pilgrimage carrying his clothing. He ordered him to take them out. He replies: Quote me a verse from the Koran that prompts me to take off my clothes. He him recite ***"... what the Messenger brings to you, take it ..."***

(mobilization, 7).
We can also cite the case of Ṭāwūs, the
prophet used to pray a prayer of
supererogatory after the afternoon prayer. 'Ibn' Abbās
said to him: abandon them. He said to him: But he defended them by
fear of becoming a tradition. 'Ibn' Abbās replies: the
Prophet, may *Allah* bless him and greet him, forbade the prayer
[1]) 1338 CE.

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after the afternoon prayer. I don't know if you will be
chastised, once you accomplish it or you will be rewarded
because *Allah* , praised, said: ***"And it is not to
a believer or a believer, when Allah decides on a
business, and also His messenger, to give himself the choice on their
case. And whoever disobeys Allah and His Messenger,
then gets lost, of course, with a manifest error*** (Les
Coalition, 36).
Others hear that the way of the reference of
the prophetic tradition in the Koran arises from the fact that the Book
sacred is general and that the prophetic tradition (the *Sunnah*)
constitutes its details and this, following the verse: ***"And towards you We
brought down the Reminder, for you to exhibit
clearly to men what we have sent down to
them ”*** (bees, 44).
The Quran ordered to perform the prayer and a
indicated that it is specified in time. The tradition
prophetic specified the time of these prayers, their number,
the number of prostrations of each of them, its nature and
which cancels it. The Qur'an also ordered to pay
legal alms (*Zakāt*). The prophetic tradition (*Sunnah*)

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has, for its part, specified its dates, their quorums, their

quantities and goods to be withdrawn etc.…
We told Muṭarrif 'Ibn' Abd Allah: don't talk to us
than by referring to the Koran. Muṭarrif said: In the name of *Allah* ,
we don't want any reference other than the Quran. But,
we want someone more versed in the Koran than us.
We therefore aim at the Messenger, may *Allah* bless him and
greet.
There is a third process which consists in thinking
the general ideas referred to in the legislation
Koranic. Indeed, the laws contained in the tradition
prophetic do not go beyond these ideas. The Quran has,
moreover, defined the way to happiness in the world below
and the world beyond. He made us follow her and he
warned us to go down the path of distress.
However, the happiness of the individual in both worlds is not
is achieved with three conditions:
1)
Conservation of religion, soul, reproduction,
goods and reason: these are the five objectives.
2)
The use of legislation that helps facilitate the
life and reject anything that creates pain and embarrassment

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as permission to break the fast in case of
travel and illness. This constitutes the needs aspects.
3)
The distinction by good morals and habits
commendable.
These are the aspects deemed good. The Koran established
these three rules of conduct which constitute the foundations
to which we refer. The prophetic tradition adopted them
as being derived from the Holy Book and taken for details
of everything that was mentioned there. By analyzing the tradition

prophetic, all data refers to these three elements. The Quran and the prophetic tradition, after analysis, refer to common foundations.

-The prophetic tradition refers to the general senses contained in the Koran:

Among the reference manners, we count that it happens that one mentions in the Koran a judgment concerning two acts which are similar. The Prophet has shown his judgment which falls under one of the two acts or well he puts forward a specific judgment which takes into consideration of the two acts which are alike. He is coming that there is mention in the Koran of a judgment

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relating to a cause. The Prophet adds to him what unites him to the cause by referring to the syllogism.

Among the examples falling under the first case, we can cite:

1) *Allah* , bless him, authorized marriage and prohibited fornication and kept quiet about marriage violating legal marriage since it is neither a marriage lawful nor pure fornication. Thus, the prophetic tradition reported: any woman got married without permission of his guardian, his marriage is considered illegitimate. In the event that he consummates marriage, she has right to dowry in accordance with religious sentences (1).

2) *Allah* , may he be exalted, has made lawful income from fishing among the things allowed and prohibited the dead among the prohibited vicissitudes. The question of dead product coming back to the sea caused a problem common affecting both acts and caused embarrassment to the judgment. In this regard, the Prophet said: "the water of the sea is purified. Its dead product is legal ”(2).

1) Reported by 'Aḥmad' Ibn Ḥanbal in his attributed, volume 6/166; 'Abū Dāwūd in the marriage chapter 19; at-Tirmiẓī in the chapter on marriage, 140; ʿAd-Dārimī in the chapter on marriage, 11.

2) 'Aḥmad' Ibn Ḥanbal in his attributed, volume 2 / 237- 361 378…, volume 3/373,

volume 5/365; 'Abū Dāwūd in the purification chapter 41; Tirmiẓī in the chapter on purification, 52; An-Nasā'ī in the chapter on purification, 46, the

3) *Allah* , exalted be it, has prohibited the product dead and allowed all that is slain. The question of the fetus coming out of the belly of the slaughtered animal dead is a problem for both cases, which created a state of confusion.

The prophetic tradition has mentioned that the slaughter of the fetus is part of its mother's throat, preferring the case peculiar than considering them each separately (1).

4) *Allah* , may he be exalted, said: ***"If there is only girls, even more than two, to them then two thirds of what the deceased leaves; and if there is only one, to her then half ”*** (women, 11).

Thus, the two girls remained in silence. The prophetic tradition annexed them to what is above both. In these examples cited above and those which are similar, the mention of the judgment concerning the two case is considered the same as that which is considered common.

waters, 4, fishing, 35; 'Ibn Māja in the chapter purification, 38, fishing, 18; Ad-Dārimī in the chapter of ablutions, 53, 54, fishing, 6; Mālik in *Al-Muwa ṭṭ a '* , purification chapter, 12, fishing, 12.

1) Reported by 'Aḥmad' Ibn Ḥanbal in his attributed, volume 3/39, 45, 53; 'Has drunk Dāwūd in the chapter of sacrifices 18; At-Tirmiẓī in the chapter of fishing 10; 'Ibn Māja in the chapter of sacrifices 15; Ad-Dārimī in the chapter of sacrifices 17.

Among the examples relating to the second case, we quotes:

1)

Allah , exalted be he, has prohibited usury and usury belonging to the pre-Islamic period of which it has been said: ***"the commerce is like interest ”*** (the cow, 275).

It constitutes a termination of religion in the

religion. Aṭ-Ṭālib says: Either you follow the prescriptions
Koranic or you accept the income from usury. It's that
what does the word of *Allah* mean , blessed be: ***"And if you
you repent, then your capital is yours and you will not
nor will they be harmed ”*** (the cow, 279).
Since the prohibition of usury is due to
increase in one of the two exchanges without
counterpart, the prophetic tradition has annexed to it all
thing that contains this increase. The Prophet, that
Allah bless him and greet him, said in this connection: "gold is equivalent to
gold, silver equals silver, wheat equals wheat, barley
equals barley, dates equals dates, salt
equals salt, like equals like, of
same nature, on an equal footing, the same procedure.
Anyone who changes the procedure or the quantity, he has accepted
usury income. If these categories are differentiated,

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act as you want if it is the same procedure
(1).
2)
Allah , be he blessed, has forbidden to reunite,
marrying the mother to her daughter and between the two sisters. This
prohibition comes down to the fact that the meeting engenders
rupture of kinship relations. Thus, the Prophet, that
Allah bless him, annexed the ban on the meeting of the
wife to her father's sister or her sister's sister for the
same cause.
There is a fifth method for putting into
evidence the benchmark of the prophetic tradition. Is that
all the ideas, the detailed sentences contained in the
prophetic tradition exist in the explanations of the
Quran for anyone versed in the jurisprudence of the Quran.
However, all of this is clearer and more evident in the

prophetic tradition.
Among these examples we cite:
1) The words of 'Ibn' Umar when he left his
woman when she was menstruating. The Prophet, that
[1]) Reported by: 'Aḥmad' Ibn Ḥanbal in his attributed, tome 3 / 50-66-97, tome 5 / 320; Muslim in his chapter The *Watering Trough* (*Al-Misqāt*), 81-82-83; 'Ibn Māja in the chapter on businesses (*Tijarāt*), 48.

Allah bless him and greet him, said to 'Umar:
come back to her, then leave her until she is
purify and then let her be once again in a state of
menstruation. Then let her purify herself. Then, if he wants the
keep, whether he does or leaves her ([1]) ". This is the period
that *Allah* has set aside for divorce. He suggests by
this the word of *Allah* : "***Ho, the Prophet! When you divorce women, then divorce them according to their deadline "***
(divorce, 1).
2) The words of Fāṭma Bint Qays: The Prophet,
may *Allah* bless and greet him, did not reserve nor
accommodation or board when her husband left her once
for all knowing that such a case benefits from housing without
pension ([2]). But, the Prophet, may *Allah* bless him and
greets her, deprived her because she was shameless towards her
parents. This was put proof of specified fornication.
in the word of *Allah* , may he be blessed: ***"And fear Allah***
[1]) Reported by 'Aḥmad' Ibn Ḥanbal in his attributed, volume 1/44, volume 2/26 - 43-51…, volume 3/386; Al-Bukhārī in the chapter on divorce 1- 2 - 3- 44- 45. Explanation of Surat 65/1, Sentences 13; Muslim in Divorce 1-7; 'Abū Dāwūd in the chapter on divorce, 4; An-Nasā'ī in the divorce chapter 1-3- 5- 19; 'Ibn Māja in the chapter on divorce, 1 - 3; Ad-Dārimī in the chapter divorce, 1 - 2; Mālik in *Al-Muwa ṭṭ a '* , divorce chapter, 53.
[2]) Reported by 'Aḥmad' Ibn Ḥanbal in his attributed, volume 6/383 - 411 - 412…; Al-Bukhārī in the chapter on divorce 41; 'Abū Dāwūd in the chapter of divorce, 39; At-Tirmiẓī in the chapter on marriage, 38 and the chapter on divorce, 5; An-Nasā'ī in the chapter on divorce 7-70-72; 'Ibn Māja in the chapter of divorce, 10; Ad-Dārimī in the chapter on divorce, 10.

your Lord by not taking them out of their apartments, that they do not even go out unless that they have committed manifest turpitude ”(the divorce, 1).

3) The words of Subay'a Al-'Aslamiya who gave birth after half a month of her husband's death. The Prophet, may *Allah* bless him and greet him, informed her that she is not concerned. The prophetic statement showed may the word of *Allah* be exalted: ***"And those of yours that death completes, who leave wives: those they must observe a period of four months and ten nights " (the cow, 234),*** is specific to the woman who is not pregnant and may the word of *Allah* be exalted: ***"And as for those who are pregnant, their term is where they will lay down their burden ”(divorce, 4)*** , is general for divorced women and others. 'Has drunk 'Ishaq said: This model of the prophetic tradition is frequent. But, the Koran does not convey the meaning intended by this text and the sign used by the Arabs and so on.

The most convincing example in this context is prayer, pilgrimage, legal alms (*Zakāt*), menstruation, childbirth etc ...

The committed, in this sense, does not accomplish what he has claimed unless there is no reproach on this subject that the word of the Arabs do not accept and that the ancestors venerable and scholars versed in knowledge disapprove. Some have engaged in this process which we have started to put in reserves. He could not go beyond the claims cited above and return to first criticism in several contexts devoid of quotes and signs of discrepancies mentioned in the

prophetic tradition. It all came to a result
lower than what he aspired to. This individual listed above
did not rise to this rank only to deduce the meanings of
prophetic traditions reported by Muslim in his
authentic work without alluding to the addition of others
imams. Such a choice traces strange ideas composed in
matter of Koranic and prophetic sciences.
This is the summary of the methods adopted and cited by
'Abū' Ishaq in his work to show that the tradition
prophetic refers to the Holy Book. Then he added that
this dependence only concerns order, prohibition,
authorization and what these recommendations require, i.e.
say regarding the acts of responsible men

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following the act of compulsory liability. As for everything
which was received as information of what happened
and what will happen that does not relate to the order
or prohibition or authorization, it may be cited
in the prophetic tradition in the form of an explanation
of the Quran and it may be that it lacks an origin
Koranic such as the stories of certain Prophets and
virtuous because it is an addition to the contexts of
responsibility. It is for this reason that the Quran was
revealed. But, in this kind of consideration like what
contain the Koranic stories which represent a model
may relate to promises and threats, it
is the auxiliary of
order, prohibition and it is
considered among the complementarities following the need to
the legislation. So He did not completely break away from
everything that falls under the act of compulsory liability.
In short, the Koran which was abandoned by the
Muslims, is the basis of Islam. And what is in the

prophetic tradition refers to the texts of the Koran, to its signs, or its generalities or its canons which represent the basis of the partial sentences it contains. If the Muslims also set aside time to understand the

Quran as they do to disclose the opinions of people, they should have realized this themselves truth of recognizing that the Quran explains all thing and *Allah* , may he be exalted, guide whatever he wills in the straight path.

-Important introductions to the science of purified prophetic tradition.

We will present, in this introduction, some chapters that followers interested in the tradition prophetic and by its study, are believed to know. We let us say: May *Allah* help us and be our support.

1)

When should we resort to argumentation by prophetic tradition?

I saw fit, may *Allah* honor you, present, under a concise form, a speech by way of evaluation which will serve as a scale to know if a tradition prophetic is acceptable, then you can use it to argue if it is rejected then you do not believe it and you refuse the use.

I begin by saying: the prophetic tradition is divides into two categories: accepted one is accepted then

that the other is refused. The accepted prophetic tradition is that which is reported by a fair transmitter adjusting what he reported following a chain of

transmission connected and devoid of abnormality and ailments.
The anomaly means that the confident transmitter contradicts
whichever is more acceptable.
As for the blameworthy transmission, it means the
presence of a discreet reproach which alters the correctness of the
prophetic tradition like the dislocated joint or
elevation of an apprehended, then accepted if it
escapes reproach, it is called the very well conceived
if it is contradicted by a similar one, if it is possible to
unite without inequity, it is qualified as a tradition
different prophetic. And if there is no possibility of
bring them together and the delay of one of them is proven, the latecomer
is defined as the replacement and the other is as
replaced even if not proven. If there is a
possibility of preferring one to the other, we adopt the preferred,
otherwise, we put an end to referring to these two traditions
prophetic.
The rejected prophetic tradition is distinguished by one
of the following two facts: the first is not to be in

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liaison with the assigned. As for the second fact, it comes down to a
reproach affecting the transmitter and which demands its challenge.
However, the degrees of challenge affecting the transmitter
are ten in number, namely: the lie, the accusation
to practice lies, gross error, inattention to
perfection, illusion, that is to say, it reports as a title:
of illusion, contradict the men of confidence, the
fornication, ignorance of the transmitter, heresy and
poor retention.
Scientists have details about these degrees.
Investigators accept the innovator's version in
anything that does not confirm its version. Some, among them,
wondered if he is not a propagandist. They have

about the use of the weak prophetic tradition whose
weakness has not reached its peak, points of
view and the conditions that allow them to authorize the use
or to prefer it to the syllogism as the
books of the foundations of the prophetic tradition and
Islamic jurisprudence.

2)

How to approach the *Sunnah* now?

The prophetic tradition results during the first
centuries of oral transmission of the Shaykhs. The

rapporteurs rarely confide in manuscripts. The link
of the chain of transmission with the Prophet, may *Allah* the
bless and greet him, taking into account the correctness of
cited transmitters and their perfection, is a fact
essential for the prophetic tradition to be
qualified as authenticity. And, as soon as the works
authentic, the most famous, were composed and were
widespread in different countries, their reputation has taken
instead of their frequency. We no longer need the chain
transmission for classifiers for any tradition
prophetic noted.

Confidence in the book has exceeded that
granted to scholars. 'Abū' Amr 'Ibn Aṣ-Ṣalāḥ, died in
643 of the Hegira (1) says: Know that the transmission by the
chain of transmitters does not mean in our time and
in several eras that precede it, the authenticity of this
which has been reported since no transmission escapes
a Shaykh who ignores what he reports and does not adjust what
contains his work so that it constitutes a reference.
But, it is about a sustainability of the chain of transmission
which is attributed to this community. I say: this is

1) 1245 CE.

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the very objective in our time and throughout the ages
gone. Masters must keep the chain of
transmission attributed to the composers of the works
famous such as the work of Al-Bukhārī and that of Muslim.
It is our duty to ensure three questions,
namely that the work in question, hence the transmitters
relate the prophetic tradition, relate
truthfully to its composer or frequently. The
research in the chain of attribution of tradition
prophetic which was recorded in the said book and its
free from error, distortion and strangeness.
As for the process of knowing the third question, it
returns to the confrontation of the copy of the book which one wants
use with other copies of the same book but different
at the transmission level, if there are any discrepancies
with different copies of the same book in case we
did not raise a difference in versions. In this case of
figure, we trust this copy. The degree of
authenticity and free from reproach towards this copy
appear. This compensates for the diversity of transmitters.
Thus, it is necessary that whoever wants to publish a work
among the works of the prophetic tradition, confronts the

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copy of the original text he has with the various
copies for readers to accept the authenticity of this
copy. Indeed, such an act is sufficient to avoid the penalty
of the confrontation if the editor is fair and worthy of
trust.
It is regrettable that several works of the
prophetic tradition that were published, did not
benefited from the care demanded by such an important art as

the prophetic tradition and they have not been adjusted
grammatically: one of the easiest and most
considered in regard to the tradition of the Prophet, that
Allah bless him and greet him. Hopefully the printers
take care of this and give this art the importance it should
and the value that suits it.

-Deduction and its influence on tradition
prophetic:

The deduction in matters of the prophetic tradition
is the major cause of its revitalization and a good
stimulating to approach his study. People got
interested in studying it, drawing inspiration from it, criticizing it and
compose. They didn't leave any point there without studying it

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or no illusion without refuting it and no misconception without
reject it.

Noble scholars have studied the tradition well
prophetic and knew her as she is and
allowed the freedom to draw inspiration from her freely such as' Abū
'Amr' Ibn 'Abd Al-Barr,' Ibn Ḥazm Al-'Andalusī, 'Ibn
Taymiya Al-Ḥarrānī and his pupil 'Ibn Qayyim Al-Jawziya,
'Ibn Ḥajar Al-'Asqalānī,' Abū Bakr Al-Suyūṭī, Al-
Shawakānī and others. These and their fellows, suckers
under the title " *Al-Jar* ḥ *wa At-Ta'dīl* ", have served the
prophetic tradition. They were successful in attracting people to
this art. May they receive our praise infinitely and
thanks.

-What to do to spread the prophetic tradition?

Every science that belongs to a group of scientists
homogeneous is worthy of survival and its influence will appear
among the people. But, what individuals achieve remains
depending on the duration of the effectiveness of their resolution and
the breadth of their devotion. After that, his influence

diminishes and ends up losing its effectiveness. Besides, what will be the degree of influence of a single Muslim in relation to

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to all Muslims whose number has exceeded hundreds of millions?
If we want the prophetic tradition to continue spreads, its authority reigns and its magnitude spreads, we must train students who are very attached to this tradition and imbued with the spirit of this Muslim religion.

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Ar-Rabī 'Ibn Ḥabīb : one of the persons of the end of the century of revelation according to the classification of the Shaykh investigator and author of the Great Exegesis, symbol of correctness, of fairness, spiritual guide and authority 'Abū Ya'qūb 'Ibn' 'Ibrāhīm Al-Wārjalānī, may *Allah* be satisfied with them.

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Remarks

By Al-'Imām 'Abd Allah' Ibn Ḥamīd As-Sālimī,

(May *Allah* forgive him and honor him)
In the name of Allah Most Merciful Allahx, the Most Merciful Allahx.

The first remark:

Know that this honorable attributed is the work more correct for the prophetic tradition at the level of transmission. All its transmitters are renowned in the science, piety, adjustment, probity, justice and conservation. They are all 'Imāms in religion and

spiritual guides for the informed. It is the sentence of the
continuity of his stories. As for the Ḥ *adīth* cut by the
transmission or by a notice, it is considered correct following the
verification of its reporter and for its connection proven by
other processes benefiting from the sentence of truth. The
content contained in the work is correct according to the agreement
people of imprecation. It is the most correct work

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after the Holy Quran and come after it by order of
merit, authentic works that bring together the sum
of the prophetic tradition judged to be true (Ṣ *i* ḥ *à* ḥ).

The second remark:

Know that this honorable attributed falls
of the transmission of Ar-Rabī 'according to one of
his Shaykhs. Ar-Rabī 'is the disciple of about twenty-five
Shaykhs. He was inspired by all of them. This instruction was
more Dhammām 'Ibn As-Sā'ib Al-Baṣrī Al-
'Umanī after Jābir then after' Abī 'Ubayda (Muslim
'Ibn' Abī Karīma Al-Tamīmī then 'Abū Nūḥ (Ṣalāḥ' Ibn
Nūḥ Ad-Dahhān Al-Baṣrī Al-'Umani) then the others
Shaykhs. Shaykh 'Abū Ṣufra' Abd Al-Mālik 'Ibn Ṣufra
was interested in collecting his version which dates back to Dhammām.
Most of what this attribution contains relates to the
version of 'Abū' Ubayda after Jābir 'Ibn Zayd which is
one of the Shaykhs of 'Abū' Ubayda. It has a large
number of Shaykhs. He learned a lot from
Ṣuḥār (Ibn Al-'Abbās) Al-'Abdī. What we find
in this authentic book: it is a version after

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some of his Shaykhs. As for his version according to the rest
of its Shaykhs, it does not appear in this work.

The third remark:

Know that the classifier of this work is 'Abū Ya'qūb Yūsuf' Ibn 'Ibrāhīm (Ibn Mayyād) Al-Wārjalānī who added to this attributed information that Ar-Rabī 'used to protest against his offenders in matters of belief and other theories. Now this are correct Ḥ *adīth* s which the other opposite recognizes authenticity. The classifier put them in the third volume of the work and he added to this the versions of Maḥbūb 'Ibn Ar-Rāḥīl (Ibn Sayf' Ibn Habīra Al-Qurashī) after Ar-Rabī 'and the versions of Al-'Imām' Aflaḥ (Ibn 'Abd Al-Wahhāb' Ibn 'Abd Ar-Raḥmān Al-Rustumī) after 'Abī Ghānim (Bishr' Ibn Ghānim Al-Khurāsānī) and the correspondences of de Jābir 'Ibn Zayd. He regrouped the all in the fourth volume of the work. Thus, the volumes of the work are four in number: the two first volumes are devoted to the sentences of the

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religious legislation (*Shari'a*) from the beginning to the end with a transmission that goes back very high.

The fourth remark:

Al-Badr Ash-Shammākhī quoted that 'Abū Ya'qūb a includes in this work the versions of Ar-Rabī 'according to Dhumām while there is only one Ḥ *adīth* in the part that raises the question of what is allowed and what is not permitted regarding the marriage of the Prophet to Maymūna. In the section on what to do with ablutions, there is an Ḥ *adīth* reported by Ar-Rabī 'according to 'Abū' Ubayda according to Dhumām who said: it was upstart after 'Ibn' Abbās who reports from the Prophet, may *Allah* bless him and greet him: "Whoever has touch …. Is not called to do ablution so well the one who has touched the tip of his sexual organ ”.

In the part concerning hospitality and the orphan,
we find an Ḥ *adīth* reported by Ar-Rabī 'after' Abū
'Ubayda after Dhumām' Ibn As-Sā'ib after Jābir 'Ibn
Zayd according to 'Ibn' Abbās according to the Prophet, may *Allah* the

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bless and greet him, who says: "Whoever sheltered an orphan and
assisted him out of belief in *Allah* , *Allah* assures him of his blessing
for *Allah* guarantees the reward of the beneficent ”

The fifth remark:

The assigned copy exhibited adulteration
due to copyists. We were assisted by *Allah*
to correct it. Several copies have been collected to us.
They keep the same remark pointed out. Looks like they
fall under the same copy. We laundered the
lack sites (runt). Then a copy
has reached us. It is marked by the authenticity of the
part of our honorable perfect Shaykh, the summit of
'Imāms Mohamed Yūsuf' Aṭfayyish. We have found
in this copy what the Omani copies have neglected.
We used it to correct ours. So we
have made a correct copy bringing together the merits of
copies abandoning its denaturation. Any white space that you
found in the copy of the explanation, revise it according to this
copy, all indicated. And if you notice a discrepancy between
copies, only the arbitration reverts to this copy.

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The sixth remark:

There has been a lack of two prophetic traditions
in the Omani copies: one is at the level of the
quote from the Koran, the second in the quest for science.
We found them in the honorable copy cited and

attributed to our Shaykh. We explained them at the end of the third volume of the explanation as to complete profit. Perfect knowledge belongs to *Allah* , let him be exalted. Praise be to *Allah* , Lord of creatures and may *Allah* bless our master Muḥammad, his family and his companions and greet them.
These warnings are over. Praise be to *Allah* , much deserved praise.

[The Translation of *Al Jāmi 'a* ṣ - Ṣ *a* ḥ *ī* ḥ]

Al-JĀMI 'A ṣ - Ṣ *A* Ḥ *Ī* Ḥ

The authentic collection

Musnad Al-'Imām Ar-Rabī '' Ibn Ḥ *abīb*

Classified by

Shaykh Abū Ya'qūb Al-Wārjalānī

Translated by:

Teacher. Dr. Farhat Drissi Prof. Dr. Laroussi Mizouri
Dr. Mabrouk Mansouri

Under the direction of:

Teacher. Dr. Shaykh Farhat Bin Ali Al-Jaabiri

FIRST VOLUME

ميحرلا نمحرلا الله مسب

In the name of Allah the Most Merciful, the Most Merciful Allahx

According to the classification established by the real Shaykh, the Master and the glorious' Abū Ya'qūb Yūsuf 'Ibn' Ibrāhīm 'Ibn Mayyād Al-'Ibādhī, may *Allah* be satisfied with him, complete collection of Imām Ar-Rabī ' 'Ibn Ḥabīb' Ibn 'Amr Al-Farāhīdī Al-'Azdī, may *Allah* be satisfied with him.

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1) - "Intention"

1 - 'Abū' Amr Ar-Rabī " Ibn Ḥabīb 'Ibn' Amr Al-Baṣrī said: "'Abū' Ubayda Muslim 'Ibn' Abī- Karīma Al-Tamīmī told me after Jābir 'Ibn Zayd Al-'Azdī according to 'Abd Allah' Ibn 'Abbās according to the Prophet, that *Allah* bless him and greet him, that: "the intention of the believer has more value than its action ". In another version reported from the same source, the Prophet, may *Allah* the bless and greet him, said: "Certainly actions are dependent intentions. And each will be rewarded according to his intentions "(1).

2) - "From the beginning of the revelation"

2- ' Ar-Rabī' 'Ibn Ḥabīb said:' Abū 'Ubyda me reported, according to Jābir 'Ibn Zayd according to' is'isha the mother believers, may *Allah* be pleased with her, told me

1) Quoted by the author of *Kanz Al-'Ummāl* , volume 3 / 7236-7237-7269. He says he was reported by al-Bayhaqī in *Shu'ab Al-'Imān* (manifestations of faith) according to 'Anas and Ṭabarānī after Sahl Ibn Sa'd, Al-Ḥākim and' Askarī in *Al-'Amthāl* (the proverbs) after Thābit Al-Bannānī.

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that: Al-Ḥārith 'Ibn Hishām questioned the Prophet, that

Allah bless and greet him: O Messenger of *Allah* , how
do you receive the revelation? The Prophet, may *Allah* bless him and
greets him, replies: "Sometimes it came to me like the
ringing of a bell. It is a very distressing fact.
When it ended it turns out I got what (Angel)
revealed to me. Sometimes the angel manifests before me as
than being human and he speaks to me. I hold back what he has to me
said ". 'Ā'isha, may *Allah* be pleased with her, adds:
seen, during a very cold day, receiving the
revelation which, in ceasing, left his forehead soaked in
sweat. Ar-Rabī 'explains: the revelation ends means
that it comes to an end (1).

3)

- "Reading the Koran"

3- Ar-Rabī " Ibn Ḥabīb said: 'Abū' Ubayda me
reported from Jābir that it was reported that the Prophet
Allah bless him and greet him, said: "Teach the Quran to your

1) Narrated by Al-'Imām 'Aḥmad' Ibn Ḥanbal in his attributed, volume 6 / 187-163-257; Al-'Bukhārī in the theme of the beginning of the revelation, 2; the beginning of the creation, 6; Muslim in the Virtues chapter, 87; At-Tirmiẓī in the theme of merits (*Manāqib*), 7 and An-Nasā'ī, in the chapter the beginning, 38.

children. Certainly, it is the first divine knowledge that we owe
learn "(1).

4 - Abū 'Ubayda reports from Jābir' Ibn Zayd,
according to 'Abū Hurayra, may the Prophet, *Allah* bless him
and greet him said: "When you recite the Quran
chant it completely and do not sing it because, *Allah*
loves that the Angels listen to his word "(2).

5 - Abū 'Ubayda reported, according to Jābir' Ibn
Zayd, according to 'Abū Sa'īd' Al-Khidrī that the Prophet, that
Allah bless him and greet him, said: "He who knows the
Quran (from memory) is like one who has camels
hampered. He keeps them as long as he keeps them constantly

but if he lets them go, they disperse ”(3).

6 - Abū 'Ubayda reported from Jābir' Ibn Zayd, after 'Ibn' Abbās as the Prophet, may *Allah* the bless and greet him, said "He who learns the Quran and forget it afterwards, will be mutilated on the day of judgment ”(4). Ar-

1) Volume 1/7, Chapter: the recitation of the sacred Koran.
2) Volume 1/7, chapter: the recitation of the sacred Koran.
3) Narrated by Al-Bukhārī in the chapter: the virtues of the Koran, 23; Muslim in the chapter: the travelers, 226; An-Nasā'ī in the chapter: the beginning, 37 and Mālik in. *Al-Muwa ṭṭ a '* in the chapter: The Koran, 6.
4) Reported by 'Aḥmad' Ibn Ḥanbal, volume 5 / 212-213-284; 'Abū Dāwūd in the chapter Al-Water, 21 and the chapter: the oaths (*Al-'Aymān*), 1 and Ad-Dārimī in the chapter on the virtues of the Koran, 3.

Rabī 'specifies that " *' Al-Ajdam* " is the one who has the hand mutilated.

7 - Abū 'Ubayda reported from Jābir' Ibn Zayd, that 'Anas' Ibn Mālik said: “During the lifetime of the Prophet, that *Allah* bless and greet, only six people, all, followers of Medina (Anṣār), knew by heart the Quran in full. They are: Ubayy, Mu'āẓ, Zayd, 'Abū Zayd, 'Abū Ayyūb and ʿUthmān (1). The rest of the companions recited a few suras from the Koran. Some of them do recited only a sura or two ”(2).

8 - Abū 'Ubayda reported, according to Jābir' Ibn Zayd, from 'Abū Sa'īd' Al-Khidrī, which a man heard another read:

“***Say: He, Allah, is unique, Allah the Absolute. He never begotten, neither was it begotten. And no one is equal to Him ”*** **(Purity, 1-4)**

ﭦ ﭧ ﭨ ﭩ ﭪ ﭫ ﭬ ﭭ ﭮ ﭯ ﭰ ﭱ ﭲ ﭳ ﭴ ﭵ ﭶ ﭷ ﭸ ﭹ ﭺ ﭻ ﭼ ﭽ ﭾ ﭿ ﮀ ﮁ ﮂ

} [

صلاخلإا ةروس

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1) We say Zayd. This is Zayd Ibn Thābit who is' Abū Zayd. We say Thābit is the father of Zayd. It is also said that Sa'd Al-Qārī Al-'Awsī and Ayyūb Khālid 'Ibn Zayd and 'Uthmān' Ibn Ḥanīf the brother of Sahl 'Ibn Ḥanīf.

[2]) Reported by 'Aḥmad' Ibn Ḥanbal in his attributed, tome 2 / 163-190, tome 3 / 238-277; Al-Bukhārī in the merits of the Allies (*Manāqib Al-* Anṣār), 16-17, the virtues of the Koran, 8; Muslim in the chapter: "virtues of the Companions", 116-117-119 and At-Tirmiẓī in chapter, merits (*Manāqib*), 38, chapter: asceticism 48, using the expression with the term four persons.

and repeat this Surah. The next day when he has met very early ([1]) the Prophet, may *Allah* the bless and greet him, he told him about this phenomenon because he finds it not very consistent ([2]). The Prophet, may *Allah* the bless and greet him, said: "In the name of him who holds my soul, this sura is equivalent to a third of the Koran ”([3]).

9 - 'Abū' Ubayda narrated from Jābir 'Ibn Zayd that 'Abū Hurayra said: I have arrived in company of the Prophet, may *Allah* bless and greet him. The Prophet has heard a man read: "Say: He, *Allah* , is unique" until the end of the sura. The Prophet, may *Allah* the bless and greet him, said: "He is deserved". I said: What, O! Prophet ? He replies: "Heaven".

Abū Hurayra added: “I wanted to meet man to tell him the good news. But I is afraid to miss lunch with the Prophet, may *Allah* the bless and greet him. I preferred the meal in the company of Prophet, may *Allah* bless him and greet him. Then I myself

[1]) Manuscript "kha" means the preposition at (*'Ila*).

[2]) Judged little.

[3]) Narrated by 'Abū Dāwūd in chapter *Al-Watr* , 18; An-Nasā'ī in the warning chapter, 69; At-Tirmiẓī in the chapter the reward of the Koran, 10-11; 'Ibn Māja in the chapter on rules of conduct, 52 and Mālik in *Al-Muwa* ṭṭ *a '* , chapter: the Koran, 17-19.

have gone to man. But, I did not find it because it was gone ”([1]).

10 - 'Abū' Ubayda, relating from Jābir 'Ibn Zayd, said: I learned that 'Umar' Ibn Al-Khaṭṭāb, that

Allah be pleased with him, had gone with the
Prophet, may *Allah* bless him and greet him, during one
of his travels. 'Umar' Ibn 'Al-Khaṭṭāb, may *Allah* be
satisfied with himself, ask the Prophet a question, may *Allah* the
bless and greet him. The latter, may *Allah* bless him and
say hello, don't answer him. 'Umar asks him again and at three
times, but to no avail. 'Umar reported to us by telling the
deep down: Your mom has lost you; you insisted on
Prophet three times and despite all this, the Prophet, that
Allah bless him and greet him, did not answer you. 'Umar said:
I hurried my camel's pace until I had
ahead of all the people. I feared that the Koran evokes my
subject. Just that instant I heard a call screaming to
aloud. I hastened to join the Prophet, whom
Allah bless him and greet him. I greeted him. He said to me: "A

[1]) Narrated by 'Aḥmad' Ibn Ḥanbal in his *Musnad*, tome 2/302, tome 4/64,
volume 5/376.

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surah was revealed to me. She's better for me than anything
the sun shines ", before reading:
"Yes, We made you victorious with a victory
dazzling ". (victory, 1) ([1]).
{پ پ پ پ ٻ} [: حتفلا ةروس
1
]
11 - Abū 'Ubayda reported, according to Jābir' Ibn
Zayd, may the Prophet, *Allah* bless and greet him, said
about those who are in a state of ritual impurity and those
who are not clean that they should not read the Quran,
nor touch the Holy Book with their hands, until they do
their ritual ablutions "([2]).
12 - 'Abū' Ubayda reported, according to Jābir 'Ibn
Zayd according to 'Abū Sa'īd Al-Khidrī that the Prophet, that
Allah bless and greet him, forbade taking with oneself the

Quran in the land of enemies for fear that the latter will find out and cause him some kind of damage ". Ar-

[1]) Reported by Al-Bukhārī in the chapter *Al - Maghāzi* , 35; Muslim in the chapter the holy war (*Al-Jihād*), 97 and Mālik in *Al-Muwa ṭṭ a '* , chapter the Koran, 9.

[2]) At-Tirmiẓī reported a similar text in the chapter "purity", 98. Also reported by 'Ibn Māja in the chapter "purity", 105.

Rabī 'explained that it is the "Koran" which means the book of the Koran ([1]).

13 - 'Abū' Ubayda narrated from Jābir 'Ibn Zayd, after 'Ibn' Abbās as the Prophet, may *Allah* the bless and greet him, was one day gathered in the company of his companions when he quoted a Ḥ *adīth* saying: "This is it, otherwise the Koran will be reviewed ". A Bedouin then exclaimed: "O Prophet the repeal and how is it manifested? The Prophet, may *Allah* bless him and greet him, answered him: "The people who know it will disappear and there is only a bunch of people left like little birds of prey ". Ar-Rabī 'took over "It means the most despicable of birds" ([2]).

14 - 'Abū' Ubayda reported having been informed that 'Umar' Ibn Al-Khaṭṭāb, may *Allah* be pleased with him, has heard Hishām 'Ibn Ḥakīm recite sura from the "distinction" (*al-Furqān*) by pronouncing certain letters in a different way from his. 'Umar said: The

[1]) Narrated by 'Aḥmad' Ibn Ḥanbal in his attributed, tome2 / 6-7-10. ; Al-Bukhārī in the chapter: the holy war (*Al-Jihād*), 129; Muslim in the chapter: principality, 92-93-94; 'Abū Dāwūd in the chapter: the holy war (*Al-Jihād*), 81; 'Ibn Māja in the chapter: the holy war (*Al-Jihād*), 45 and Mālik in: in *Al-Muwa ṭṭ a '* , chapter: holy war (*Al-Jihād*), 7.

[2]) Manuscript: kha, means the most humiliated birds.

Prophet, may *Allah* bless him and greet him, already had it for me

made it recite then I wrapped it (1) in my cloak; I
took him to the Prophet saying: O Prophet, I
just heard this man recite the sura of
the "distinction" with pronunciations other than those
that you taught me.
The Prophet, may *Allah* bless him and greet him,
asked the man: "Recite it". The man recites it. The
Prophet, may *Allah* bless him and greet him, said to him: "It is
as it is revealed ". 'Umar added: The Prophet told me
called to recite it. I recited it. He said: "this is how
this surah has been revealed. This Quran has, in fact, been revealed
with seven variations of readings, each makes sense and is
deemed sufficient. So recite what is in you
scope ". Ar-Rabī 'said:' Abū 'Ubayda said: the
people have differed as to the meaning of the word of
Prophet, may *Allah* bless him and greet him: "The Qur'an was
revealed in seven ways of reading ". Some claim
that it is about seven languages. Others understood the
presence of seven ways of reading according to this interpretation to
know: the promise, the threat, the lawful, the illicit, the

1) Manuscript: kha means with his apron.

sermons, sayings (proverbs), protest ". Some
say: lawful, illegal, order and prohibition, recall
of what happened, the story of what happens
currently, proverbs. And it is mentioned that he
There is no term in the Quran that reads in seven versions.
Allah alone knows the reality of exegesis (1) (2).
15 - 'Abū' Ubayda said: It has come to me that the
Prophet, may *Allah* bless him and greet him, said when
Koranic verse will be revealed to him: "insert it into such
surah, the following one (3) "and the Prophet did not die until after
that the Koran has been gathered and recited ".
16 - Ar-Rabī " Ibn Ḥabīb reports from 'Abd- Al-

'A'lā, after Dāwūd, after' Ikrima, after 'Ibn
'Abbās, may the Prophet, *Allah* bless and greet him,
says: "The Quran has been revealed in short in its entirety,
lower sky, in the grandiose night. And every time
Allah decided to create something on earth, he revealed
a part until the Koran has been assembled ”.

[1]) Manuscript *(Kha)*, interpretation (*ta'wīl*).

[2]) Reported by Bukhāri in the chapter: controversies (*Al-Khuṣūmāt*), 4.

[3]) Manuscript such sura, such location.

Ibn 'Abbās added that when the Prophet, that
Allah bless and greet him, make a decision concerning a
question and it happens that the Koran decides otherwise, it does not
was not going back on his decision. But, he applied the canons
of the Koran from the time of their revelation.

17- Ar-Rabī 'reported from Yaḥyā' Ibn
Kuthayr after Shu'ayb, after Qatāda, after 'Ikrima
that 'Ibn' Abbās that: "The suras of:" The cow "," the
family of 'Imrān', 'the women', 'the platter served' and
"Repentance" are all from Medina. Surah of
"Thunder" is part of it with the exception of a single verse in
to know: “Ah! If by the Koran the mountains could be
started, or if the earth, by him, could be punctured ”
([1]).

Beyond the first forty verses and until the
end, the sura of the "bees" is Medinan. " The
pilgrimage ”is a Madinese surah with the exception of
four verses namely "And we did not send, before
you, Messenger ... "until" the punishment of a barren Day "
([2]) who are Meccans.

[1]) Thunder, verse 31.

[2]) The pilgrimage from verse 52 to verse 55.

The suras: "the light", "the united people",
"The fight", "the victory", "the rooms" are
entirely from Medina. Ten successive suras: from
sura "iron" to say "Ho, the Prophet!" Why,
in seeking the approval of your wives, do you forbid what
Allah made you lawful? »(1), are entirely from Medina.
"Those who disbelieve" (2) is a sura
Medina. Surah "when *Allah's* success comes ,
as well as victory ”is from Medina. Likewise, the
suras of the two preservers: "the Slit" and "the
Men ”are from Medina. This represents twenty-seven
Madinese suras. The rest of the Koran is Meccan.
4)

- "The quest for and the merit of Knowledge"

18 - Ar-Rabī " Ibn Ḥabīb said that 'Abū' Ubayda
reported to him, according to Jābir 'Ibn Zayd, according to' Anas' Ibn
Mālik, may the Prophet, may *Allah* bless him and greet him,

1) The prohibition, verse 1.
2) The proof, verse 1.

says: "for the sake of knowledge, travel, if necessary, even in
China ”(1).
19 - According to his chain of transmitters, Ar-Rabī 'a
reported that the Prophet, on him be salvation, said: "The
angels lower their wings to the one who is in love with knowledge
as a sign of approval of the object of his quest ”. Ar-Rabī 'said:
the wings instead of the hands in the chapter of the invocation
(2).
20 - Abū 'Ubayda reported, according to Jābir' Ibn
Zayd according to 'Abū Hurayra, that the Prophet, may *Allah* the
bless and greet him, said: "Whoever takes a path to the
quest for science (3), *Allah* facilitates his access to paradise ”
(4).
21 - Abū 'Ubayda reported, according to Jābir' Ibn

Zayd, according to 'Abū Hurayra, that the Prophet, may *Allah* the

[1]) Quoted by the author of " *Kanz Al-'Ummāl* , volume 10 / 28697. He says: he was quoted by: Al-'Aqīlī in *Al-dhu'afā '* (the weak),' Ibn 'Adi in *Al-Kāmil* , Al-Bayhaqī in *Shu'ab Al-'Imān* and 'Ibn' Abd Al-Barr in science.

[2]) Reported by 'Aḥmad' Ibn Ḥanbal in his attributed, volume 4 / 239-241, volume 5 / 1960; 'Abu-Dāwūd in the chapter: science; At-Tirmiẓī in chapter la science 19; An-Nasā'ī in the chapter on purity, 112 and 'Ibn Māja in introduction, 17.

[3]) Manuscript *(Kha)* means with the intention of.

[4]) Reported by 'Aḥmad' Ibn Ḥanbal in his attributed, volume 2 / 252-325-407; Al-Bukhārī in the chapter science, 10; 'Abu-Dāwūd in the chapter: science, 1; At-Tirmiẓī in the chapter on science, 1, Koran, 10 and 'Ibn Maja in the introduction, 17.

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bless and greet him, said: "He who learns science by love to Allah, to Him power and majesty, then he acts according to his Quranic prescriptions, *Allah* the will reassure the day of resurrection and grant it favor to drink from the basin "[1].

So, I heard it from the Prophet, that *Allah* the bless and greet him.

22 - 'Abū' Ubayda reports from Jābir 'Ibn Zayd may the Prophet, may *Allah* bless and greet him, said: "Learn to know it, because its acquisition brings us closer to *Allah* , his power and greatness, and let him learn to those who ignore it is charitable work. The knowledge elevate the one who is supposed to know to the rank of honor and greatness. He is an adornment as well in life here below than in the next life "[2].

23 - 'Abū' Ubayda narrated from Jābir 'Ibn Zayd, after 'Anas' Ibn Mālik as the Prophet, that *Allah*

[1]) Narrated in a similar way by Al-Ḥākim in: *Al-Mustadrak* , tome *1/85* . Narrated by Al-Haythamī in: *Mawārid 'Al-'Dha'an* , 51.

[2]) Quoted by the author of *Kanz Al-'Ummāl* , tome10 / 28867 in these terms: "Learn the to know because its acquisition is a fear, its quest is an adoration. His talks are glorifications and its research is a distinguished act ". He added Al-Khaṭīb reported it in *Al-Muttafiq wa Al-Muftariq* according to Mu'āẓ.

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bless him and greet him, said: "the teaching of the little ones children, is an action which silences the wrath of *Allah* ".

24 -Abū 'Ubayda narrated from Jābir' Ibn Zayd, from 'Abū Hurayra (1) that the Prophet, may *Allah* the bless and greet him, said: "Learn to know it before it be withdrawn. Its withdrawal signifies the disappearance of scholars "(2).

25 - 'Abū' Ubayda narrated from Jābir 'Ibn Zayd, after 'Anas' Ibn Mālik as the Prophet, that *Allah* bless him and greet him, said: "Whoever is guided by *Allah* to benefit, he guides him to be versed in science religious "(3).

26 - 'Abū' Ubayda narrated from Jābir 'Ibn Zayd saying: it has come to me that Mu'āwiya 'Ibn Abī Sufyān said while preaching on *Al-Minbar* : "O people! Nothing

1) Manuscript: kha means donor.

2) Quoted by the author of *Kanz Al-'Ummāl* , volume 10 / 28865- 28866 in these terms: " Know it before it is taken away for none of you will know when is what we will need from what he holds. Seek the acquisition of knowledge but, beware of pride, renovation and deepening. Look for the mature knowledge. "He added: Al-Daylamī quoted it.

3) Reported by 'Aḥmad' Ibn Ḥanbal in his attributed, volume 1/306, volume 2/234, volume 4/92 - 93 - 95; Al-Bukhārī in science chapter 10, *Khams* 7, *'I'ti ṣ ām* 10; Muslim in governance chapter 178, legal alms (*Zakāt*) 98 - 100; At-Tirmiẓī in the chapter on science, 4; 'Ibn Māja in the introduction, 17. Ad-Dārimī in the introduction, 24 and in the chapter on servitude (*Riqāq*), 1 and Mālik in *Al-Muwa ṭṭ a '* in the chapter destiny, 8.

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can withhold what *Allah* grants, nor grant (1) what *Allah* refuses. No force can escape its will. *Allah* grants to whomever he desires well, the favor of educating oneself in matters of religion ". He has then added: I heard from the Prophet, that *Allah* the bless and greet him, say the same words in settling on these pieces of wood, that is to say on this *Minbar* (2).

27 - 'Abū' Ubayda narrated from Jābir 'Ibn

Zayd, that it has been achieved that the Prophet, *Allah* the bless and greet him, said: "if writing to learn in a science, you stain your coat with ink, this task will be considered as the blood shed for the because of *Allah* . We will be remunerated as long as this stain remains on his coat ”.

1) Manuscript: from 'Abū Hurayra in the copy of Al-Quṭb from' Ana 'Ibn Mālik, after 'Abū Hurayra.

2) Reported by 'Aḥmad' Ibn Ḥanbal in his attributed, tome 3/78, tome 4/93 - 97-98; Al-Bukhārī in the chapter the call to prayer (*Al - 'A ẓ ān*), 155, *' I ' ti ṣ ām* 3, the destiny, 12, imprecations, 17. Muslim in the chapter prayer 194-205-206 and in chapter mosques, 137 - 138. 'Abu-Dāwūd in chapter prayer 140, the chapter *Al-Watr* 25.At-Tirmi dansī in the chapter prayer 108. An-Nasā'ī in the chapter application 25, forgetting 85 - 89. Ad-Dārimī in the chapter prayer, 71 - 88 and Mālik in *Al-Muwa ṭṭ a '* in the chapter on fate, 8 without adding the one whose wants him well.

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28 - 'Abū' Ubayda narrated, according to Jābir 'Ibn Zayd that 'Ibn' Abbās said: “One day the Prophet, that *Allah* bless him and greet him, went to the mosque. He has found his companions, gathered in several circles (1) and in learning in the various branches of science.

He found the first group reciting the Quran. He sits next to them and says to them: "it is thanks to this Quran that *Allah* sent me ”. He stood up and walked over to a second group. He found his members talking about lawful and illegal. He sits down next to them and tells them nothing. Then he walked over to a third group. He finds its members evoking the oneness of *Allah* - to power and greatness - and deny the existence of resemblances and semblants of *Allah* . He sits next of them long before saying: " *Allah* has recommended me to establish this knowledge ”.

Jābir added: Indeed, uniqueness is the knowledge of *Allah* , to him power and greatness, and he who does not know that *Allah* is one, is therefore not a believer (2).

1) A group of people.

[2]) Quoted in a similar way by the author of *Kanz Al-'Ummāl* , volume 9/26965 in: ablutions.

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29 - 'Abū' Ubayda told us, according to Jābir 'Ibn Zayd, the following: I have met some companions most of whose religious consultation is the responsibility of tradition of the Prophet, may *Allah* bless and greet him. they have declared that the Prophet, may *Allah* bless and greet him, had said ([1]): "None of you should urinate in stagnant water. Then he does his ritual ablutions there major or minor ”([2]).

30 - 'Abū' Ubayda, reported to have been informed that the Prophet, may *Allah* bless him and greet him, said: left a precious thing as long as you cared about her, you will never go astray. This is the book of *Allah* , his power and greatness. If you can't find not in the Quran what you are looking for, refer to my tradition. If you cannot find it there, refer to the holders of the authorities who are among you ”([3]).

[1]) Manuscript *(Kha)* means: and they say.

[2]) Reported by 'Aḥmad' Ibn Ḥanbal in his attributed, volume 2/209 - 265 - 316, volume 3/341 - 350; Al-Bukhārī in the chapter ablutions, 68. Muslim in the chapter purity, 94 - 96. 'Abu-Dāwūd in chapter purity, 36. At-Tirmiẓī in the chapter on purity, 51. Narrated by An-Nasā'ī in the chapter on purity, 45 - 139 and in *Al - Ghusl* , 1. 'Ibn Māja in the chapter on purity, 25 and Ad-Dārimī in the chapter ablutions, 54.

[3]) Narrated by At-Tirmiẓī in the chapter: the merits (Al- *Manāqib*), 31 with these terms: "I left a precious thing in you as long as you were attached to it, you will never go astray after me ”.

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31 - 'Abū' Ubayda narrated from Jābir 'Ibn Zayd, that he was informed once, that by the time the Prophet, may *Allah* bless him and greet him, was seated in the mosque, three men arrived. Two, among them, are went to the Prophet, may *Allah* bless and greet him,

while the third went to take care of another matter.
The two men approached the Prophet, may *Allah* the
bless (1) and greet him, and greet him. One of them then went
sit in a free place in the circle formed by the
People who came to hear the word of the Prophet, *Allah* the
bless and greet him. The other sat down behind the circle. The
Prophet, may *Allah* bless him and greet him, addressed
assistance: "Would you like me to inform you at
About these three men? ". They say: "Yes, Prophet".
He said: "As for one, he came to seek refuge with
Allah , then *Allah* welcomed him. The second was ashamed of
Allah who paid homage to him. While the third
turned away from it. *Allah* has turned away from him "(2).

1) Manuscript *(Kha)* , means: and his companions.

2) Reported by 'Aḥmad' Ibn Ḥanbal in his attributed, volume 5/219; Al-Bukhārī in the chapter science, 8 and the chapter: prayer, 84; Muslim in the chapter peace, 36; At-Tirmiẓī in the chapter: permission, 29 and Mālik in *Al-Muwa ṭṭ a '* , chapter: peace, 4.

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5) - "For the quest for knowledge for an objective other than the voice of *Allah* , the mighty and the great, and the conduct of bad scientists ".

32 - 'Abū' Ubayda narrated from Jābir 'Ibn
Zayd, after 'Anas' Ibn Mālik, that the Prophet, that *Allah*
bless him and greet him, said: "Woe to him who is not
not educated once (1), and woe to him who educated himself
without working according to his knowledge, twice "(2).

33 - 'Abū' Ubayda narrated from Jābir 'Ibn
Zayd after 'Anas' Ibn Mālik as the Prophet, may *Allah*
bless him and greet him, said: "Whoever acquires knowledge
to cushion it among scholars or to challenge the
inept, will be devoid of good deeds, when he meets
with *Allah* on the Day of Resurrection "(3).

34 - 'Abū' Ubayda reported, according to Jābir 'Ibn
Zayd, that he was informed that the Prophet, that *Allah* the

[1]) He said: one who has not learned once, in the copy of Al-Quṭb for
the one who has not been educated and has not worked, once.
[2]) Quoted by the author of *Kanz Al-'Ummāl* , volume 10 / 29040. He says: Reported by 'Abū
Nu'aym in: *Al-* Ḥ *ulya* after Ḥuẓayfa.
[3]) Narrated by At-Tirmiẓī in the chapter: science, 6; 'Ibn Māja in:
the introduction, 23 and Ad-Dārimī, in the introduction, 34.

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bless and greet him, said: "Whoever acquires knowledge in
sight of being glorified and of being promoted to a high rank, *Allah* ,
let him be exalted, will strike him with contempt and degradation,
day of the resurrection, and will cause him only regret and
remorse so that ([1]) the "real" scholars are embellished
by their knowledge ”.

35 - Abū 'Ubayda reported, according to Jābir' Ibn
Zayd may the Prophet, *Allah* bless and greet him,
says: "Whoever advances a canonical decision on a
question of Islamic law or he interprets a vision
without having the competence to know it, is similar to that
which falls from the sky and it happens to happen, sinking into a
very deep well even if he has reached the truth ”([2]).

36 - Abū 'Ubayda reported, according to Jābir' Ibn
Zayd, according to 'Abū Sa'īd Al-Khidrī, having heard the
Prophet, may *Allah* bless him and greet him, say:
will appear, among you: Your prayers, fasting, and works you
will appear contemptible compared to theirs **.** They will recite the
Quran lip service without their hearts being

[1]) Manuscript: kha means when.
[2]) Quoted by the author of *Kanz Al-'Ummāl* , volume 10/29018 as follows: “Whoever
render a legal decision on a question of Islamic law without having the
competence of knowledge, the angels of heaven and earth curse him. He also said:
Narrated by 'Ibn' Asākir after 'Ali.

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impregnated - They thus come out of religion just like the
arrow crossing a piece of game. You examine the iron,
you will not see anything then you examine the pole, you will not see anything

then you examine the beards, they don't keep any trace, so that one doubts that it was launched. Ar-Rabī 'a mentioned that the arrow means arm wrestling and that it is the arrow which means the entire arrow including arm wrestling. The envelope of the arrow is where we keep the cables of the arrow (1). He also reported you examine the head of the arrow, you will not see any traces. The first part of the arrow means the head of the arrow ”(2).

37 - Abū 'Ubayda reported, according to Jābir' Ibn Zayd, after 'Abd Allah' Ibn 'Umar as two men come from the East as speakers. Their eloquence has seduces people (3). So the Prophet, may *Allah* bless him and greet him, cried: "There is magic in eloquence."

1) To have said the envelope of the arrow where it is kept means where it is enveloped so that its movement is accelerated during use. *Al-Watr* with two vowels short (a) means the boom wire. In the manuscript, it has been removed. We made the meaning by signs.

2) Reported by 'Aḥmad' Ibn Ḥanbal in his attributed, volume 6/5; Al-Bukhārī in the chapter: the merits of the Koran (*Fadhā'il Al - Qur'ān*), 36; 'Ibn Māja in the introduction, 12. Mālik in *Al-Muwa ṭṭ a '* , chapter: the Koran, 10.

3) People admire their eloquence.

Ar-Rabī 'said: eloquence here means rhetoric (1) which captivates hearts and attracts the attention of listeners (2).

6) - "From the community: That of Muḥammad, may *Allah* bless him and greet him ”

38 - Abū 'Ubayda reported, according to Jābir' Ibn Zayd, after 'Ibn' Abbās as the Prophet, may *Allah* the bless and greet him, said: "The best of my community are people who succeed me, who will believe in my mission and will work according to my directives without have seen me. These will benefit from the most high except for those who will fully engage in sedition ”(3).

39 - 'Abū' Ubayda narrated from Jābir 'Ibn Zayd, after 'Ibn' Abbās as the Prophet, may *Allah* the

[1]) To have said eloquence means rhetoric in the copy of Al-Quṭb means word remains with the listeners.
[2]) Reported by 'Aḥmad' Ibn Ḥanbal in his attributed, volume 1/269 - 273 - 303, tome 2/16 - 59 - 62, tome 3/470, tome 4/263; Al-Bukhārī in chapter la medicine, 51 (in translation) marriage, 47; Muslim in the chapter: the Friday, 47; 'Abū Dāwūd in the chapter: rules of conduct, 86 - 87; At-Tirmiẓī in the chapter: kindness (*Al - Birr*), 79; Ad-Dārimī in chapter la prayer, 199 and Mālik in *Al-Muwa ṭṭ a '* , chapter: language, 7.
[3]) Quoted in a similar way by Al-Haythamī in *Majma 'Az-Zawā'id* , volume 10 / 18.

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bless and greet him, said: " *Allah* did not have the alternation of reunite my community in error ”([1]).

40 - Abū 'Ubayda narrated from Jābir' Ibn Zayd, after 'Ibn' Abbās as the Prophet, may *Allah* the bless and greet him, said: "You will diverge after my death. Confront all that will be transmitted to you after me, with the Koran. What fits is in my opinion. What contradicts him, does not concern me ”.

41 - " Abū 'Ubayda narrated from Jābir' Ibn Zayd after 'Ibn' Abbās that the Prophet, may *Allah* the bless and greet him, said: "My community is divided into seventy-three sects which will all end up in hell at except one that will be saved. Yet each will claim that she alone will be saved ”([2]).

42 - " Abū 'Ubayda narrated from Jābir' Ibn Zayd, after 'Ibn' Abbās as the Prophet, may *Allah* the

[1]) Reported by 'Aḥmad' Ibn Ḥanbal in his attributed, volume 5/145; At-Tirmiẓī in the chapter: seditions, 7 and Ad-Dārimī in the introduction, 8.
[2]) Reported by 'Aḥmad' Ibn Ḥanbal in his attributed, volume 2/332, volume 3/145; 'Abū Dāwūd in the chapter on prophetic tradition, 1; At-Tirmiẓī in the chapter: belief, 18 and 'Ibn Māja in the chapter: seditions, 17.

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bless and greet him, said: " *Allah* curses anyone who creates an innovation in Islam or hosts an innovator ”([1]).

43 - " Abū 'Ubayda narrated from Jābir' Ibn

Zayd according to 'Abū Hurayra that the Prophet, may *Allah* the bless and greet him, went, one day, to the cemetery and said: "Peace be with you, O dwellings of the people believers! We will join you according to *Allah's will* . I would have liked so much (2) to see my brothers ". People have him said: O Prophet, are we not then your brothers? The Prophet, may *Allah* bless him and greet him said: "You are rather my companions. As for my brothers, they are the ones who will come after my time. I will guide them to the basin (heaven) ". People reply: O Prophet, but how will you recognize those who will live after your time (3)? He adds: "Do you think that a man would not recognize not his horses whose foreheads and paws are white

1) Reported by 'Aḥmad' Ibn Ḥanbal in his attributed, volume 1/81 - 108 - 118 -, volume 2/398 - 450 - 526, volume 3/237 - 242; Al-Bukhārī in the chapter: the medina, 1 and the chapter: the capitation, 10 - 17 and the chapter: the devotions, 21 and the chapter :: the search for a refuge, 6; Muslim in the chapter: the pilgrimage, 463 - 467 - 469 and the chapter: the emancipation, 20 and the chapter: the sacrifices, 42- 44; 'Abū Dāwūd in the chapter: the hermitages, 96, chapter: the blood prices paid by the murderer to the parents of the person killed, 11; At-Tirmiẓī in the chapter: allegiance, 3 and An-Nasā'ī, chapter: sacrifices, 34 and chapter: the division, 10.

2) Manuscript *(Kha)* , if I have.

3) Manuscript *(Kha)* , from your community.

among others who are completely black? ". They say : But, yes, Messenger of *Allah* . So the Prophet, may *Allah* bless him and greet him reported: "these people of my community arriving on the day of resurrection, the front and hands dazzling with whiteness, following the traces of ablutions. I will be their servant at the basin. While other men will be pushed away from my pelvis as one pushes back the lost camel. I will call them: Come closer! But, I will be told (1) that they had changed after you. Then I will say: Woe to them! Woe to them! "(2).

7) - "Of the *Walāya* and the principality"

44 - Abū 'Ubayda narrated from Jābir' Ibn
Zayd, after 'Ibn' Abbās as the Prophet, may *Allah* the
bless and greet him, said: "Power shall be held by
the Quraish even if they are two men ”and said

1) Manuscript *(Kha)* , no.

2) Reported by 'Aḥmad' Ibn Ḥanbal in his attributed, volume 2/300 - 408; Muslim in the chapter: purity, 39; An-Nasā'ī, chapter: purity, 109; Ibn Māja in the chapter: asceticism, 36 and Mālik in *Al-Muwa ṭṭ a '* , chapter: purity, 28.

sign with his two fingers and woe to anyone who
let seduce by power ”(1).
45 - Ar-Rabī 'said: I was informed from' Abū
Mas'ūd Al-Anṣārī may the Prophet, may *Allah* bless him and
greet him, said to the Quraish: "The power will return to you.
will belong and you its holding until you
make no innovations. If you do, *Allah*
will expose you to the power of wicked men who
strip as one strips the bark of this stick (2). ". He
showed them the staff he was holding in his hand.
46 - 'Al - Rabī' reported that he was informed that
'Ubāda' Ibn 'Aṣ-Ṣāmit came from Syria on a pilgrimage. A
once arrived in Medina, he went to 'Uthmān' Ibn
'Affān and he said to him (3): "Do you want me to inform you of
something I heard from the Prophet, may *Allah* the
bless and greet him? ". He replies: "Certainly, yes".
'Ubāda' Ibn 'Aṣ-Ṣāmit adds: I heard him say:
governors will succeed me. They will recite the Quran as

1) Narrated by Al-Bukhārī in *Al - 'A*ḥ *kām* , 2 and chapter: the merits (*Al - Manāqib*) , 2 and Muslim, chapter: the principality, 4 - 8.

2) Reported by 'Aḥmad' Ibn Ḥanbal in his attributed, volume 1/458, volume 4/118, volume 5/274 - 275.

3) Manuscript *(Kha)* , he told him.

you do it. They are acting against your shared principles.

These (1), you will not owe them obedience ”(2).
47 - ' Abū' Ubayda narrated from Jābir 'Ibn
Zayd after 'Anas' Ibn Mālik, that the Prophet, that *Allah*
bless him and greet him, said: "He who obeys my authority
(3), is in a state of obedience; and whoever disobeys my
orders (4), he is in a state of disobedience. Moreover, it is
where sedition resides. And he indicates with his hand, at three
times, the direction of the Orient ”(5).
48 - Abū 'Ubayda narrated from Jābir' Ibn
Zayd after 'Anas' Ibn Mālik as the Prophet, may *Allah*
bless him and greet him, said: " *Allah* will shelter seven people
of His shadow, in the day when there will be no shelter except His.
They are: A righteous Imām, a young man who grew up in
worship of *Allah* , to Him power and greatness, a

1) Manuscript *(Kha)* , for those.
2) Quoted in a similar way by Muslim in the chapter: the principality, 62 - 63
with the word: "you meet governors, you discover and you refuse,
whoever knows the truth, he will be innocent, and whoever disapproves, he will be exempt.
But, there is the one who approves and aligns. They tell him don't you them
will not fight? He replies: But not as long as they perform the prayer ”.
3) Manuscript *(Kha)* : my Prince
4) My Prince.
5) Reported by 'Aḥmad' Ibn Ḥanbal in his attributed, volume 2 / 23- 92 - 101…; Al-
Bukhārī in the book Divorce, 24 and chapter: the seditions, 16 and chapter: the
merits (*Al - Manāqib*), 1 - 5; Muslim in the book Seditions, 50; At-Tirmiẓī
in the book: seditions, 79 and Mālik in *Al-Muwa ṭṭ a '* , book: request
authorization, 29.

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a man whose heart remains attached to the mosque as soon as he
leave until he comes back, two men who love each other
in the way of *Allah* , do not meet and leave each other only
for his love, a man when, all alone, he invokes
Allah , his eyes overflow with tears in humility, a man
who solicited by a graceful and beautiful woman, replies:
"I fear *Allah* , the Lord of the Universe", finally a
man who gives discreet alms to such an extent that his hand
left ignores what the right hand has given ”(1).
49 - Abū 'Ubayda narrated from Jābir' Ibn

Zayd, after 'Ibn' Abbās, that the Prophet, may *Allah* the bless and greet him, said: "Any work that is not in accordance with our recommendations, is rejected "(2).

1) Reported by 'Aḥmad' Ibn Ḥanbal in his attributed, volume 2/439; Al-Bukhārī in chapter: call to prayer, 36, chapter: legal alms (*Zakāt*), 16, chapter: servitude (*Riqāq*), 24, chapter: limits, 19; Muslim in the chapter: *Zakāt* , 91; At-Tirmiẓī in the chapter: asceticism, 53; An-Nasā'ī, chapter: the judges, 2 and Mālik in the chapter: poetry, 4.

2) Reported by 'Aḥmad' Ibn Ḥanbal in his attributed, volume 2/146; Al-Bukhārī in the chapter: refuge, 20, chapter: sales, 60, chapter: peace, 5; Muslim in the chapter: justice, 17 - 18; 'Abū Dāwūd in the chapter: the tradition prophetic, 5 and 'Ibn Māja in the introduction, 2.

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8)

- " Vision "

50 - 'Abū' Ubayda narrated from Jābir 'Ibn Zayd, according to 'Abū Hurayra, that the Prophet, may *Allah* the bless and greet him, when he fulfills, he addresses his companions by saying to them: "Are there among you someone who saw something in a dream last night ? », And he adds:« There will be no more prophetic gift, after my message, that virtuous visions "(1).

51 - Abū 'Ubayda narrated from Jābir' Ibn Zayd after 'Anas' Ibn Mālik, that the Prophet, that *Allah* bless him and greet him, said: "The righteous vision of the pious man is counted as a part among the forty-six parts of the gift of prophecy "(2).

52 - 'Abū' Ubayda narrated from Jābir 'Ibn Zayd to have met (3) people who reported that the

1) Reported by 'Aḥmad' Ibn Ḥanbal in his attributed, volume 5/14 - 44 - 50; Al-Bukhārī in the chapter: the funeral processions, 93 and chapter: the expression, 48; Muslim in the chapter: the visions, 17 - 23; 'Abū Dāwūd in the chapter: the prophetic tradition, 8 and At-Tirmiẓī in the chapter: visions, 2.

2) Reported by 'Aḥmad' Ibn Ḥanbal in his attributed, volume 2/18 - 50 - 219, volume 4/10 - 11-12, volume 5/216 - 219; Al-Bukhārī in the chapter: expression, 2 - 4 10; Muslim in the chapter: visions, 6 - 7 - 8; 'Abū Dāwūd in the chapter: rules of conduct, 88; At-Tirmiẓī in the chapter: visions, 1 - 2 - 6; 'Ibn Māja, chapter: the vision, 1 - 3 - 6; Ad-Dārimī, chapter: the vision, 2 and Mālik in *Al-Muwa* ṭṭ *a '* , chapter: the vision, 1 - 3.

[3]) Manuscript *(Kha)*, I heard.

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Prophet, may *Allah* bless him and greet him, said: "The vision emanates from *Allah* and the dream pertains to the devil. If one, among you, has a dream that horrifies him ([1]), that he spits out, three time, on his left, when he wakes up, and he takes refuge of *Allah* against his prejudice. So, thanks to *Allah* , this dream ([2]) will not be harmful to him ". He continues: someone said ([3]): "It happens to me to be in the presence of a vision which seemed, at times, to be heavier to bear than the Mountain. But, since I learned of this Ḥ *adīth* , I neglect it "([4]).

53 - Abū 'Ubayda narrated from Jābir' Ibn Zayd may the Prophet, *Allah* bless and greet him, said: "Whoever makes a canonical decision on a question of Islamic law or else he interprets a dream ([5]) without to have the competence of knowledge, is like one who

[1]) Manuscript *(Kha)*, which he spits out.

[2]) Manuscript *(Kha)*, no.

[3]) Manuscript the word someone means' Abū Salma Bin 'Abd Al-Raḥmān' Ibn 'Awf.

[4]) Reported by 'Aḥmad' Ibn Ḥanbal in his attributed, volume 5/276 - 300 - 305; Al-Bukhārī in the chapter: the expression, 3 - 4 - 10, chapter: the beginning of the creation, 11, medicine, 39; Muslim in the chapter: the vision, 201; 'Abū Dāwūd in the chapter: rules of conduct, 88; At-Tirmiẓī in the chapter: the vision, 5; 'Ibn Māja, chapter: the vision, 4; Ad-Dārimī, chapter: the vision, 5 and Mālik in *Al-Muwa ṭṭ a '* , book, 4.

[5]) Manuscript *(Kha)* indicates: the prophetic tradition (Ḥ *adīth*) that is to say a reference to what preceded at the end of the chapter: the search for science in a unlawful purpose.

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fall from the sky and is found by chance, sink into a well bottomless even if he is right "([1]).

54 - Abū 'Ubayda narrated from' Ibn 'Umar may the Prophet, may *Allah* bless and greet him, said: "That night I saw myself in a vision near *Ka'ba* . I have,

then, saw a man whose brown complexion was the most beautiful that we have ever seen (2). He had the most beautiful lock of hair never seen before (3). He had turned it over to back, all disgusting with water. He was leaning on the shoulders of two men and went around the temple of Al - *Ka'ba* . I asked who it was, and I was told: It is the Messiah, son of Mary, be salvation upon them (4). Then I saw a man with curly hair, short and frizzy. He was one-eyed right eye that looked like a grape overflowing with orbit. Having asked who it was, I was answered: It is the false messiah, the Antichrist ”(5).

1) Quoted in a similar way, by 'Abu-Dāwūd, chapter: science, 8.
2) Manuscript *(Kha)* , what you can't see.
3) Manuscript *(Kha)* , what you can't see.
4) Manuscript *(Kha)* , on him be salvation.
5) Narrated by Al-Bukhārī in the chapter: clothes, 68, chapter: the explanation, 11; Muslim in the chapter: belief, 273; Mālik in *Al-Muwa ṭṭ a '* , book, the quality of the Prophet. 2.

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9) - "The creed, Islam and divine legislation"

55 - Abū 'Ubayda narrated from Jābir' Ibn Zayd that he was informed that Ṭalḥa 'Ibn' Ubayd Allah has said: A man from *Najd* with powdery hair came to find the Prophet, may *Allah* bless and greet him. We could hear his voice ringing from afar without understanding what it said until he approached the Prophet (1). There he asked what is Islam? The Prophet, may *Allah* the bless and greet him, answers him: "Five prayers during the day and night ”. The man adds: are there other acts to accomplish? The Prophet, may *Allah* bless him and greet him, answers: "No, unless you are doing a supererogatory work". The Prophet, may *Allah* bless him and greet him, adds: "the fast of the month of *Ramadhān* ” . The man asked again: And apart from that? The Prophet, may *Allah* the bless and greet him, answers him: "No, unless you want to observe (the fast) supererogatory ”. The Prophet, may *Allah*

bless and greet him, adds: "There is also the tithe (the *Zakāt*) ”. The man says: Do I have to pay anything else? The Prophet, may *Allah* bless him and greet him, answers him: “No, except if you want to do extraerogatory work”. And he

[1]) Manuscript *(Kha)*, if it approaches.

continues, the man left, saying: I will do no more ([1]) than this, nothing less. And the Prophet, may *Allah* bless him and greet him, replies: "he will be blessed ([2]) if what he says is true ”([3]).

56 - 'Abū' Ubayda narrated from Jābir 'Ibn Zayd after 'Anas' Ibn Mālik as the Prophet, may *Allah* bless him and greet him, said: "Goodness consists in working in the way of *Allah* as if you see it. Because if you don't not see, *Allah is* watching you ”([4]).

57 - Ar-Rabī 'reported from' Ubāda 'Ibn Aṣ-Ṣāmit that a man came to see the Prophet, that *Allah* the bless him, greet him and he said to him: O Messenger of *Allah* , what is the best work ([5])? The Prophet, may *Allah* the bless and greet him replied: "Belief in *Allah* ,

[1]) Manuscript *(Kha)*, in the name of God, nothing else.
[2]) Manuscript *(Kha)*, man.
[3]) Narrated by Al-Bukhārī in the chapter: belief, 34; prayer, 1; the science, 6; generation, 3; Muslim in the chapter: belief, 8, 10/29; the tithe (*Zakāt*), 1 - 41 -63; 'Abū Dāwūd in the chapter: purity, 98. At-Tirmiẓī in the exegesis of sura 53/1; An-Nasā'ī, chapter: the prayer, 1 - 4 - 6 and chapter: the belief, 23 - 45; 'Ibn Māja, chapter: legal alms (*Zakāt*), 1; Ad-Dārimī, chapter: prayer, 208 and Mālik in *Al-Muwa ṭṭ a '* , chapter: night prayer, 14.
[4]) Reported by 'Aḥmad' Ibn Ḥanbal in his attributed, tome 2/426, tome 4/129 - 164. Narrated by Al-Bukhārī in the chapter: belief, 38, the exegesis of the sura, 31/2; Muslim in the chapter: belief, 1 - 5; 'Abū Dāwūd in the chapter: the prophetic tradition, 16; At-Tirmiẓī in the chapter: belief, 5 - 6 and 'Ibn Māja in the introduction, 9 in these terms “goodness consists in believing in *Allah* as if you see him ”and this, in a very long prophetic tradition.
[5]) Manuscript *(Kha)* means: acts.

credulity in Him and the struggle for His cause ". The man added : I would like something within my reach. The Prophet, that *Allah* blessed him and greeted him replied: "Do not alter your trust in *Allah* because of something destiny "(1).

58 - Abū 'Ubayda narrated from Jābir' Ibn Zayd according to 'Ibn Mas'ūd Al-'Anṣārī that the Prophet, that *Allah* bless him and greet him, waved his hand in leadership of Yemen and said: "Certainly the belief is rooted the. As for the implacability (2) and the hardness of hearts, they are relate to the brawlers who are attached to the tails of camels, where the two horns of Satan from of the two tribes Rab ī 'a and Mudhar "(3)

10) - "Polytheism and disbelief"

59 - Abū 'Ubayda narrated from Jābir' Ibn Zayd after 'Anas' Ibn Mālik as the Prophet, may *Allah*

1) Quoted by 'Aḥmad' Ibn Ḥanbal in his attribution, volume 5, p 319.
2) Manuscript *(Kha)* , severity.
3) Reported by 'Aḥmad' Ibn Ḥanbal in his attributed, volume 3/332 - 335 - 345, volume 4/118, volume 5/273 and Al-Bukhārī in the chapter: the beginning of creation, 15, merits (*Manāqib*), 1.
Narrated by Muslim in the chapter: belief, 81 - 92.

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bless him and greet him, said: "Whoever attributes associated with Allah, for a while his work will be canceled. If he repents, his work will be accepted to him, new "(1).

60 - Abū 'Ubayda narrated from Jābir' Ibn Zayd according to 'Abū Hurayra, that the Prophet, may *Allah* the bless and greet him, said: " *Allah* , blessed and exalted, has prescribes: Whoever does a work by associating with it someone other than *Allah* , his work will be considered dedicated exclusively to him. Because of all the associates, I follow the one who most willingly does without the association " (2).

61 - Abū 'Ubayda reported from Jābir' Ibn
Zayd that 'Ā'isha, the wife of the Prophet, may *Allah* the
bless and greet him, said: "Whoever claims that

1) Reported by Ad-Dāraquṭnī, volume 3/147 in these terms: "the one who attributes associated with God, he is not protected ”

2) Quoted by the author of *Kanz Al-'Ummāl* , volume 3/7524. Reported, in a way analogue, 'Aḥmad' Ibn Ḥanbal in his attributed, volume 3, 466; volume 4/215; Muslim in the chapter: asceticism, 46; 'Ibn Māja in the chapter: asceticism, 21 with the word: "God, blessed and exalted, said: I am the one who does without the association, among the partners. Anyone who does a work by associating with it someone other than Me, I abandon him with his polytheism ”.

Muḥammad saw his Lord, he forged a great
lie against *Allah* ”(1).

62 - 'Abū' Ubayda narrated from Jābir 'Ibn
Zayd that he was informed that the Prophet, may *Allah* the
bless and greet him, fulfilled the dawn prayer, at the head
of his companions in Al-Ḥudaybiyya, following a rain
which fell during the night. Once the prayer was
finished, he approached the faithful and said to them: "Do you know
what your *Allah* said ”. They answered: *Allah* and His
Prophet are the best informed. The Prophet, that
Allah bless him and greet him, continued: " *Allah* said: This
morning, some of my servants made an act of belief
while others have denied me. Whoever said we have
had the rain thanks to *Allah* and his mercy, he is a believer in
me and disbeliever of the stars. As for the one who said that we
we had the rain thanks to this or that star, he is unfaithful to me
and believe in the stars ”(2).

1) Narrated by Muslim in the chapter: belief, 278 and 'Al Tirmiẓī in the exegesis of sura 6/5 and 53/3.

2) Reported by 'Aḥmad' Ibn Ḥanbal in his attributed, volume 1/89 - 108 - 131, volume 2/455 - 525, volume 3/429, volume 4/117; Al-Bukhārī in the chapter: the call to prayer, 156, praying for rain, 28, Razziyas (*Maghāzī*), 35; Muslim in the chapter: medicine, 22; At-Tirmiẓī in the exegesis of sura 56; An-Nasā'ī in the chapter: pray for rain, 16; Ad-Dārmī in chapter: the bondage (*Riqāq*), 49 and Mālik in the chapter: praying for rain, 4.

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63 - 'Ar-Rabī' says: 'Abū' Ubayda related that he has
been informed that the Prophet, may *Allah* bless and greet him,
said: "Zayd 'Ibn' Amr is, in fact, the first who
reproached (1) the worship of idols and the immolation for them
because I came back from Aṭ-Ṭā'if, accompanied by Zayd
'Ibn Ḥāritha. And we had bread and meat. The
Quraish had prejudiced Zayd 'Ibn' Amr who
ended up leaving the tribe. I found him on my way. I
invited him to take part in the meal. He said to me: O my nephew,
you (2) sacrifice for your statues. I tell him: "Yes". He
says: I will not eat it. Then it starts to censor
statues, idols, those who feed them, and those who
approach them. The Prophet, may *Allah* bless him and
salute, said: "I swear by *Allah* that I never did
approach things to statues until *Allah* has me
honored by prophecy ”.
'Abu' Ubayda added: The Prophet, may *Allah* the
bless and greet him, was entrusted with the divine mission, at the age of

1) Having said brought me closer followed by the preposition (' *alayya*) as it is, means
to have signaled the reproach which returns to me while the Prophet, may *Allah* bless him
and salutes him never presented anything or offerings to the idols. But the
people of his tribe do this. This is why Zayd 'Ibn' Umar believed that
the autobiography is the same and this before the advent of prophecy. It's for
This reason, he mentioned this reproachable phenomenon according to him while the
Prophet, bless and greet, never cease to be guided and protected.

2) Manuscript *(Kha)* , however.

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forty years. The angel Isrāfīl was in charge of accompanying him,
ceaselessly, for three years, during which nothing
been revealed. Then Isrāfīl had to leave him to leave
Gabriel, salvation be upon him, accompany him. So the Quran
was revealed to him. The revelation spanned ten years at the
Mecca and ten more years in Medina. The Prophet, that
Allah bless him and greet him, died at the age of sixty-three

years.
64 - Abū 'Ubayda reported, according to Jābir' Ibn
Zayd, from 'Abu Hurayrah that the Prophet that *Allah* the
bless and greet him, said: "The source of ungodliness emanates from
the Orient. Pride and vanity are the prerogative of
owners of horses and camels. Ignorance is
among the nomads. Serenity is found among breeders
sheep '(1).
65 - ' Abu' Ubayda reported, according to Jābir 'Ibn
Zayd, after 'Ibn' Abbās as the Prophet, may *Allah* the
bless and greet him, said: "Whoever inculcates his brother (2)
of Disbeliever! and that the latter answers him: "It is rather you
1) Reported by 'Aḥmad' Ibn Ḥanbal in his attributed, volume 2/270 - 319 - 380,
volume 3/42 - 96; Al-Bukhārī in the beginning of creation, 15, the merits (*Manāqib*)
, 1; *Raids* (*Maghāzi*), 74; Muslim in the chapter: belief, 85 - 87 - 89.
2) Manuscript *(Kha)* , the Muslim.

the disbeliever. One of them is indeed a disbeliever. The one
who started first is the most unfair ". Ar-Rabī 'a
says: the one who started by saying to his interlocutor: "you
disbeliever! »Deserved, alone, the qualification of villain
(1).
66 - Abū 'Ubayda reported having been informed that
The Prophet, may *Allah* bless and greet him, said:
"Ostentation, like polytheism, makes the work
nothing ".

11) - "Of love "

67 - Abū 'Ubayda narrated from Jābir' Ibn
Zayd, according to 'Abū Hurayra, that the Prophet, may *Allah* the
bless and greet him, said: "When *Allah* loves a
servant, he addresses the angel: O Gabriel, I loved such
servant, love him. Gabriel, on him be salvation, love him then,
and he announces to the inhabitants of Heaven: know that *Allah* loved
such. Love him. They love him then he is made lovable
1) Reported by 'Aḥmad' Ibn Ḥanbal in his attributed, volume 2/18 - 44 -48; Al-

Bukhārī in the chapter: rules of conduct, 73; Muslim in the chapter: the belief, 111 ...; At-Tirmiẓī in the chapter: belief, 16 and Mālik in the language, 1.

to the creatures of the earth. And when *Allah* hates a servant, the same applies to the transmission of his hatred ”(1).

68 - 'Abū Hurayra (2) reported that the Prophet, *Allah* bless him and greet him, said: "On the day of the resurrection, *Allah* , blessed and exalted, announces: Where are those who have loved themselves by Me (3). Today I protect from My shadow because there is the day when there is only shelter ”(4).

69 - 'Abū' Ubayda narrated from Jābir 'Ibn Zayd that he was informed from Mu'āẓ 'Ibn Jabal that the Prophet, may *Allah* bless him and greet him, said: " *Allah* , blessed and exalted, said: My love is due those who love each other, those who hang out, those who

1) Reported by 'Aḥmad' Ibn Ḥanbal in his attributed, volume 2/267 - 341…, volume 5/209 - 263; Al-Bukhārī in the chapter: the beginning of creation, 6, the rules of driving, 33; Muslim in the chapter: piety, 157; At-Tirmiẓī in the exegesis of sura 19/7 and Mālik in *Al-Muwa ṭṭ a '* , chapter: poetry, 15.

2) Having said on behalf of 'Abi Hurayra in the copy of Al-Quṭb he quoted the chain of transmission saying: 'Abū' Ubayda narrated from Jābir 'Ibn Zayd from 'Abū Hurayra then he quoted it.

3) Manuscript *(Kha)* , for my glory.

4) Reported by 'Aḥmad' Ibn Ḥanbal in his attributed, volume 2/237 - 328 - 338…, volume 3/87, volume 4/128 - 386; Muslim in the chapter: piety, 37; At-Tirmiẓī in asceticism, 53. Ad-Dārmī, chapter: *Riqāq* , 44 and Mālik in Al- Muwaṭṭa ', chapter: poetry, 13.

visit and those who give advice, for Me (1) " (2).

70 - Abū 'Ubayda reported, according to Jābir' 'Ibn Zayd, according to 'Abū Hurayra, that the Prophet, may *Allah* the bless and greet him, said: " *Allah* mighty and great, has said: if my servant likes to meet me, I like his

meet and if my servant hates my meeting I
hates his meeting ”(3).

12) - "Of fate, prudence and superstition "

71 - 'Abū' Ubayda narrated from Jābir 'Ibn
Zayd that he was informed, that the Prophet, that *Allah* the
bless and greet him, said: "All the facts are decreed and

1) In a copy, we cite those who are correct in my regard, instead of those who give advice. But another copy combines the two expressions. But the copy Al-Quṭb cited those who exchange knowledge.

2) Reported by 'Aḥmad' Ibn Ḥanbal in his attributed, volume 5/229 - 232 - 236. Narrated by Mālik in Al- Muwaṭṭa ', chapter: poetry, 16.

3) Reported by 'Aḥmad' Ibn Ḥanbal in his attributed, volume 2/313 - 346 - 418, tome 3/107 - tome 4/259 - 260, tome 5/316 - 321, tome 6/44 - 55 -207 - 218 …. ; Muslim in the chapter: the invocation, 14 - 18; At-Tirmiẓī in chapter: the funeral, 68, asceticism, 6; An-Nasā'ī in the chapter: the funeral, 10; Ad-Dārimī in chapter: servitude (*Riqāq*), 43 and Mālik in the chapter: the funeral: 51.

predestined by *Allah* even incapacity and insight ”
(1).

72 - Ar-Rabī 'narrated from' Ubāda 'Ibn Aṣ-Ṣāmit that the Prophet, may *Allah* bless him and greet him, says: "You will not be able to find access to faith, nor to be a believer, nor reach the essence of faith, only when you will end up to believe that fate, whether good or bad, is prescribed by *Allah* ”. He said: “I said: O Prophet! How then can I recognize the good spell and its bad? The Prophet, may *Allah* bless him and greet him, answers him: You must know that what you spare was not intended for reach you, and that what happens to you should not inevitably avoid you. If you die, contrary to this belief, you will end up in hell ”(2).

73 - 'Abū' Ubayda reported that the Prophet, *Allah* bless him and greet him, said: "Vain is the belief in the owl, the contagion and the month of ṣafar ”. Ar-Rabī ' explains that the disease was not transmitted by contagion

[1]) Reported by 'Aḥmad' Ibn Ḥanbal in his attributed, volume 2/110; Muslim in the chapter: fate, 18 and Mālik in *Al-Muwa ṭṭ a '* , chapter: fate, 4.
[2]) Reported by 'Aḥmad' Ibn Ḥanbal in his attributed, volume 5/183 - 185 - 189 and 'Ibn Māja in the introduction, 10.

([1]). As for the owl, the pre-Islamic Arabs had used to believe that when a man dies, a owl comes out of his head, and it is the cause of his death. Finally, about the month of ṣ *afar* , the Arabs before Islam used to cancel the month of ṣ *afar* during one year and the month of muharram, one year by bad omen ([2]).

So the Prophet, may *Allah* bless him and greet him, forbids them completely. Others ([3]) claim if someone died during the pre-Islamic era his death was caused by an imaginary viper. The Prophet, may *Allah* bless him and greet him, has also banished this belief ([4]).

74 - Abū 'Ubayda reported, according to Jābir' Ibn Zayd after 'Ibn' Abbās that the Prophet, may *Allah* the bless and greet him, said: "We must not water ([5]) the

[1]) Manuscript *(Kha)* , (the disease) affects the other.
[2]) We say the month of "Ṣ *afar* " and the month of " *Mu* ḥ *arram* ". In the copy of Al-Quṭb, we omit the words "month" in both contexts. It's more correct
[3]) We say "others" to designate people. To have said of the pre-Islamic period. Indeed, they distinguish about Ṣ *afar* between two methods. Some designate (*Al - Nasī '*). Others point to an imaginary viper.
[4]) Reported by 'Aḥmad' Ibn Ḥanbal in his attributed, volume 1/174 - 180 - 328, volume 2/25 - 222 - 267…, volume 3/450; 'Al-Bukhārī in the chapter: medicine, 19-25-45; Muslim in the chapter: peace, 101 - 103 - 106; 'Abu-Dāwūd, chapter: medicine, 24; At-Tirmiẓī in destiny, 9 and 'Ibn Māja, in introduction, 10 and chapter: medicine, 43.
[5]) Manuscript *(Kha)* , do not drink.

sick cattle with the healthy ". Ar-Rabī 'says: the intact is the one who has healthy animals. This means that he does not frequent them not so that they do not cause him prejudice while the

evil is not lawful (1).

13) - "Sedition"

75 - Abū 'Ubayda narrated from Jābir' Ibn Zayd after 'Ibn' Umar as the Messenger of Allah, that *Allah* bless him and greet him, said: "It is from there that seditions will appear ", showing by hand the direction of the Orient. Jābir 'Ibn Zayd reported that' Ibn 'Abbās added: "Since the death of the Prophet, may *Allah* the bless and greet him, the people have not stopped watching the advent of the seditions that actually raged from from the Orient. Whoever escapes from it will be saved and whoever there succumb will perish "(2).

1) Reported by 'Aḥmad' Ibn Ḥanbal in his attributed, volume 2/434; Al-Bukhārī in the chapter: medicine, 54; Muslim in the chapter: peace, 105; 'Ibn Māja, chapter: medicine, 43 and Mālik in *Al-Muwa ṭṭ a '* , chapter: the eye, 18.

2) Reported by 'Aḥmad' Ibn Ḥanbal in his attributed, volume 2/23 - 92 - 111 - 121; Al-Bukhārī in the chapter: divorce, 24; chapter: seditions, 16; *Manāqib* , 1 - 5; Muslim in the chapter: seditions, 50; At-Tirmiẓī in the chapter: seditions, 79 and Mālik in *Al-Muwa ṭṭ a '* , chapter: ask authorization, 29.

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76 - 'Abū' Ubayda narrated, according to Jābir 'Ibn Zayd, according to 'Abū Sa'īd Al-Khidrī, that the Prophet, that *Allah* bless him and greet him, said: "Soon the best fortune for the faithful will be a flock of sheep which he move to graze mountain tops and places where the rain abounds, to be able, thus, to save his religion fleeing seditions "(1).

1) Reported by 'Aḥmad' Ibn Ḥanbal in his attributed, volume 3/6 - 30 - 43 - 57; Al-Bukhārī in the chapter: belief, 12; seditions: 14.; servitude (*Riqāq*), 34; merits (*Manāqib*), 25; Beginning of creation, 15; 'Abu-Dāwūd, chapter: seditions, 4; An-Nasā'ī, chapter: belief, 30; 'Ibn Māja, book, the seditions, 13 and Mālik in *Al-Muwa ṭṭ a '* , chapter: asking for permission, 16.

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CHAPTER ON ABLUTIONS

14) - "Personal hygiene after a need natural "

77 - Abū 'Ubayda narrated from Jābir' Ibn Zayd (1), according to Jābir 'Ibn' Abd Allah that the Prophet, that *Allah* bless him and greet him, said: "Do not go to the *Qibla* to fulfill one of the two natural needs ”. Jābir said: I asked, about this, 'Ibn' Abbās who told me: "this is required when you are in full Sahara, or in lost places. But, when we are in houses, there is no harm in doing this because there is

1) Manuscript *(Kha)* , it has come down to me.

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aura rampart (1) that separates people from *Qibla* , it is the wall (2) ”.

78 - 'Abū' Ubayda narrated from Jābir 'Ibn Zayd that he was informed that 'Abd Allah' Ibn 'Umar said: “One day I visited Ḥafṣa, I saw the Prophet, may *Allah* the bless and greet him, sitting on two bricks, in train to fulfill its natural needs. He had his back to *Al-Ka'ba* and made his toilet in front of Jerusalem. 'Abu' Ubayda a reported, according to Jābir, that it is as a consequence of this that 'Ibn' Abbās allowed to face the *Qibla* in houses ”(3).

79 - 'Abū' Ubayda narrated from 'Abū' Ayyūb 'Al-Anṣārī as one of the companions of the Prophet, whom *Allah* bless him and greet him, said when he was in Egypt: By *Allah* (4), I don't know what to do with these latrines (5). The Prophet, may *Allah* bless him and greet him, said: "If

1) Manuscript *(Kha)* , an obstacle.

2) Reported by 'Aḥmad' Ibn Ḥanbal in his attributed, volume 3/12 - 15, volume 6 / 406; Al-Bukhārī in ablution, 11; chapter: prayer, 29; Muslim in the chapter: purity, 57; 'Abu-Dāwūd, chapter: purity, 4 and At-Tirmiẓī in the chapter: purity, 6 - 12.

3) Reported by 'Aḥmad' Ibn Ḥanbal in his attributed, volume 2/12 - 13; Al-Bukhāri in the chapter: ablutions, 14; *Khums* , 4; Muslim in the chapter: the ablutions, 61 - 62 and At-Tirmiẓī in the chapter: ablutions, 7.

4) Manuscript *(Kha)* , no.
5) The term " *Latrines* " means garbage.

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someone among you went to urinate or to do
saddles, that he does not place himself in front of the *Qibla* or in him
turning his back. Ar-Rabī 'reported that' Abū 'Ubayda
says: "We have already answered this question in the
Ḥ *adīth* reported by Jābir 'Ibn Zayd. We specified there
what has been said about this Ḥ *adīth* and what has been
reported. *Allah* is, finally, the most learned ”(1).
80 - 'Abū' Ubayda reported, according to Jābir 'Ibn
Zayd, according to 'Abū Hurayra, that the Prophet, may *Allah* the
bless and greet him, said: "I am like a father to
you (2). I make you learn your religion ”. He added
may the Prophet, may *Allah* bless and greet him,
ordered to wipe (3) with three stones and forbade to
do it with dung or bones that are fragile (4).
81 - 'Abū' Ubayda narrated from Jābir 'Ibn
Zayd having been informed from 'Ibn Masʿūd that he was, a

1) Reported by 'Aḥmad' Ibn Ḥanbal in his attributed, volume 2/247 - 250, volume 3 / 360 - 487, volume 5/414 - 415 - 417…. ; Al-Bukhārī in prayer, 29; Muslim in the chapter: purity, 60 - 59; 'Abu-Dāwūd, chapter: purity, 4; At-Tirmiẓī in the chapter: purity, 6; An-Nasā'ī, chapter: purity, 18 - 19 - 35; 'Ibn Māja, chapter: purity, 18 and Mālik in Muwaṭṭa ', chapter: *Al-Qibla* , 1.
2) Manuscript *(Kha)* , but you have.
3) Manuscript *(Kha)* means: to get rid of one's garbage.
4) Reported by 'Aḥmad' Ibn Ḥanbal in his attributed, volume 2/247 - 250; 'Has drunk-Dāwūd, chapter: purity, 4; An-Nasā'ī, chapter: purity, 35 and 'Ibn Māja, chapter: purity, 16.

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times, in the company of the Prophet, may *Allah* bless him and
greet, when he was going to satisfy a human and natural need
(1), he said: "Bring me stones". He continued: I gave him
brought two stones and a dung. He used the two stones
and threw away the dung saying, "This is filth."

Jābir added: I heard some companions
say: The Prophet, may *Allah* bless him and greet him, forbade
to wipe yourself with bones and dung, because bones are
the food of your brothers the *Jinns* and the dung is there
food for their animals. Jābir added that he heard 'Ibn
'Abbās say: One must wipe oneself with three stones (2).

82 - Abū 'Ubayda narrated from Jābir' Ibn
Zayd according to 'Abū Hurayra, that the Prophet, may *Allah* the
bless and greet him, said: "Let him who does his ablution,
blows his nose by rejecting the water sucked through the nostrils and that
whoever torches himself with stones uses a number
odd ”(3).

1) Manuscript *(Kha)* means: for his need.
2) Reported by 'Aḥmad' Ibn Ḥanbal in his attributed, volume 1/388 - 418 - 427;
Al-Bukhārī in the chapter: ablutions, 21; At-Tirmiẓī in the chapter: purity,
13 and An-Nasā'ī, chapter: purity, 37.
3) Reported by 'Aḥmad' Ibn Ḥanbal in his attributed, volume 2/236 - 254 - 277…,
volume 3/294 - 400, volume 4/156; Al-Bukhārī in the chapter: ablutions, 25 - 26;
Muslim in the chapter: purity, 20 - 22 - 24; 'Abu-Dāwūd, chapter: purity,
19; At-Tirmiẓī in the chapter: purity, 21; Narrated by An-Nasā'ī, chapter: the

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83 - Abū 'Ubayda reported, according to Jābir' Ibn
Zayd, after 'Ibn' Abbās as the Prophet, may *Allah* the
bless and greet him, forbidden to do natural needs
in the earthen holes. 'Ibn' Abbās clarified that this
prohibition arises from the fact that the holes are the housing
of our brothers of the *Jinns* (1).

84 - ' Abū' Ubayda reported, according to Jābir 'Ibn
Zayd, from Ibn 'Abbās that the Prophet that *Allah* the
bless and greet him, had a rule of good practice (2), which
consisted of not discovering oneself to satisfy one's needs
natural than when he sat down to do it. 'Ibn' Abbās
adds, that a passer-by once greeted the Prophet, that
Allah bless him and greet him as he prepares to
urinate. Being in this situation, The Prophet, may *Allah* the
bless and greet him, did not give him salvation.

purity, 38 - 71; 'Ibn Māja, chapter: purity, 23, 44; Ad-Dārimī, chapter: the ablutions, 5, 32 and Mālik in Muwaṭṭa ', chapter: purity, 3 - 4.
1) Narrated in a similar way by 'Aḥmad' Ibn Ḥanbal in his attributed, volume 5/82; 'Abū Dāwūd, chapter: purity, 16 and An-Nasā'ī, chapter: purity, 29.
2) Manuscript *(Kha)* , his conduct.

121

85 - According to the previous transmitters (1), the Prophet, may *Allah* bless him and greet him, said: never face the *Qibla* for any of the natural needs ”(2).

86 - 'Abū' Ubayda narrated from Jābir 'Ibn Zayd, from 'Abu Hurayrah that the Prophet that *Allah* the bless and greet him, said: "If it had not been for the fear of too much embarrass my community, I would have ordered *Siwāk* at each prayer and ablution ”(3).

1) To say from 'Abū' Ubayda his chain of transmitters in the copy of Al-Quṭb, he were the transmitters who are, according to Jābir 'Ibn Zayd, according to' Ibn 'Abbās, that the Prophet *Allah* bless him and greet him then he site.
2) Reported by 'Aḥmad' Ibn Ḥanbal in his attributed, volume 3/12 - 15, volume 6 / 406; Al-Bukhārī in the chapter: ablutions, 11; Muslim in the chapter: the purity, 57; 'Abu-Dāwūd, chapter: purity, 4 - 29 and At-Tirmiẓī in the chapter: purity, 6 - 12.
3) Reported by 'Aḥmad' Ibn Ḥanbal in his attributed, volume 1/80 - 120, volume 2 / 245 - 250- 259, tome 4/114 - 116, tome 5/193 - 410, tome / 6,325 - 429; Al-Bukhārī in the chapter: Friday, 8; chapter: wishes, 9; chapter: young, 27; Muslim in the chapter: purity, 42; 'Abu-Dāwūd, chapter: purity, 25; At-Tirmiẓī in the chapter: purity, 18; An-Nasā'ī, chapter: purity, 6; time fixed (*Mawāqīt*), 20; 'Ibn Māja, chapter: purity, 7; Ad-Dārimī, chapter: the prayer, 168 and Mālik in Muwaṭṭa ', chapter: purity, 114 - 115 ...

122

15) - "Rules and prescription of ablutions "

87 - Abū 'Ubayda narrated from Jābir' Ibn Zaid, of Abu Hurairah (1) that the Prophet that *Allah* the bless and greet him, said: "When one of you is wake up from his sleep, do not dip his hand in the container before he washes it three times because he does not

can not know where he would have got his hand during the night ”(2).

88 - Abū 'Ubayda narrated from Jābir' Ibn Zayd, after 'Ibn' Abbās as the Prophet, may *Allah* the bless and greet him, said: "There are no ablutions, for one who does not quote *Allah's* name at the beginning. Ar-Rabī 'a said: 'Abū' Ubayda reported that this is an incitement from the Prophet, may *Allah* bless him and greet him, earn greater retribution, by evoking the name of *Allah* (3).

1) From 'Ibn' Abbās instead of: 'Abū Hurayra in the copy of Al-Quṭb.
2) Reported by 'Aḥmad' Ibn Ḥanbal in his attributed, volume 2/241 - 289 - 455; Muslim in the chapter: purity, 87; 'Abu-Dāwūd, chapter: purity, 49; At-Tirmiẓī in the chapter: purity, 19 and An-Nasā'ī, chapter: purity, 1.
3) Reported by 'Aḥmad' Ibn Ḥanbal in his attributed, tome 2/418, tome 3/41, volume 4/70, volume 5/382, volume 6/382; 'Abu-Dāwūd, chapter: purity, 48; At-Tirmiẓī in the chapter: purity, 20; 'Ibn Māja, chapter: purity, 41 and Ad-Dārimī, read: ablutions, 25.

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89 - 'Abū' Ubayda reported, according to Jābir 'Ibn Zayd, after 'Ibn' Abbās, that the Prophet, may *Allah* the bless and greet him, made the ablution, washing, only once, every part of the body, then said, "This is the ablution that so that prayer cannot be accepted ”. He then does ablution, washing each part twice and saying: "The one which multiplies the number of times, *Allah* multiplies his retribution ”. He does, again, the ablution by washing three times every part of the body and says, "This is my way of doing ablutions as well as that of the Prophets who gave me preceded ”(1).

90 - Abū 'Ubayda narrated from Jābir' Ibn Zayd, after 'Ibn' Abbās, that the Prophet, may *Allah* the bless and greet him, said: "Let the water penetrate well between fingers during ablution (2) before fire nails you will be placed between them ”(3).

1) Reported by 'Aḥmad' Ibn Ḥanbal in his attributed, volume 2/98.
2) In one copy, the expression during ablution was omitted in another with water out of ablution.

[3]) Reported by 'Aḥmad' Ibn Ḥanbal in his attributed, volume 4/33 - 169; 'Has drunk-
Dāwūd, chapter: purity, 56 - 59; At-Tirmiẓī in the chapter: purity, 30;
chapter: *jum* , 68; An-Nasā'ī, chapter: purity, 91. 'Ibn Māja, chapter: purity,
50 - 54; Ad-Dārimī, chapter: ablutions, 34 and Mālik in Muwaṭṭa ', chapter:
purity, 67.

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91 - 'Abū' Ubayda narrated from Jābir 'Ibn
Zayd, after 'Ibn' Abbās as the Prophet, may *Allah* the
bless and greet him, said: "There is no belief for
one who does not pray and there is no prayer for
the one who has not done his ablution. Finally, there is no
fast only for the one who has abandoned the prohibitions that
Allah has fixed ”([1]).

92 - 'Abū' Ubayda narrated from Jābir 'Ibn
Zayd from Ibn 'Abbās that the Prophet that *Allah* the
bless and greet him, said: "Woe to the heels that
incur the misfortune of hellfire, likewise to plants
feet". Ar-Rabī 'said that the Prophet, may *Allah* the
bless and greet him, meant, by that, to rub them well with
water and with great care ([2]).

93 - 'Abū' Ubayda narrated from Jābir 'Ibn
Zayd after 'Ibn' Abbās, that the Prophet, may *Allah* the
bless and greet him, said to Luqayṭ 'Ibn ṣubra:
touch water through your nostrils, do it
deeply, unless you are in a state of fasting ”. According to a

[1]) Reported by 'Aḥmad' Ibn Ḥanbal in his attributed, volume 2/418, volume 4/70,
volume 5/382, volume 6/382…; 'Abu-Dāwūd, chapter: purity, 48 and' Ibn Māja,
chapter: purity, 41.

[2]) Reported by 'Aḥmad' Ibn Ḥanbal in his attributed, tome 2/201 - 471, tome
3/369 - 393, volume 6/40 and 'Ibn Māja, chapter: purity, 55.

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another version reported by 'Ibn' Abbās, according to the same
chain of transmitters, the Prophet, may *Allah* bless him and
Greet him, said to Luqayṭ 'Ibn ṣubra or to other infidels:

"If you do your ablutions, suck the water through your nose and reject it then ”(1).

94 - 'Abū' Ubayda narrated from Jābir 'Ibn Zayd that he was informed that the Prophet *Allah* the bless and greet him, rinsed his mouth and nose with water drawn, all at once, in the hollow of his hand ”(2).

95 - 'Abū' Ubayda narrated from Jābir 'Ibn Zayd that he was informed that the Prophet, may *Allah* the bless and greet him, had a napkin with which he wiped himself after having performed his ablutions. Some of his women brought him this same towel to serve **.** Ar-Rabī 'reported that' Abū 'Ubayda said: He is in force (3) with us, not to wipe the limbs after performing ablution. This is a possibility praiseworthy on the part of scholars and an incentive to acquire

1) Reported by 'Aḥmad' Ibn Ḥanbal in his attributed, volume 2/242 - 278; Year-Nasā'ī, chapter: purity, 69; Al-Bukhārī, in a similar way, chapter: the ablutions, 23.

2) Narrated by Al-Bukhārī in the chapter: ablutions, 41 (in the translation); An-Nasā'ī, chapter: purity, 83 and 'Ibn Māja, chapter: purity, 43.

3) To have a shared act etc…, constitutes a sign according to him. May Allah be satisfied with him to show that this Ḥ *adīth* is abrogated.

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more rewards as long as the water still wets the washed parts.

96 - 'Abū' Ubayda narrated from Jābir 'Ibn Zayd, after 'Ibn' Abbās as the Prophet, may *Allah* the bless and greet him, ran a wet hand over part of his head when performing ablution.

97 - 'Abū' Ubayda narrated from Jābi 'Ibn Zayd, according to 'Anas' Ibn Mālik having heard the Prophet, may *Allah* bless him and greet him (1), say: "The ears are part of the head ”. He adds that he was informed that the Prophet, may *Allah* bless him and greet him, drew, only one times water with his hand and wiped his head and ears (2).

16) - "The merits of ablutions"

98 - 'Abū' Ubayda narrated from Jābir 'Ibn Zayd, after 'Anas' Ibn Mālik, that the Prophet, that *Allah*

[1]) Having said: I heard that the Prophet, may *Allah* bless him and greet him. In itself referring to the copy of Al-Quṭb, we report. According to Jābir, the chain of transmission is more consistent.

[2]) Reported by At-Tirmiẓī, chapter: purity, 37. Also quoted by the author of *Kanz Al-'Ummāl* , volume 9, p 26232.

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bless him and greet him, said: "Shall I inform you of the actions by which *Allah* does not consider sins and raise the degrees of the reward. This is to ensure the ablutions of frowned upon limbs, to go to mosques ceaselessly and successively wait for the moments of prayers. This is what connects you to *Allah* ". He repeated this three times ([1]).

99 - Abū 'Ubayda narrated from Jābir' Ibn Zayd, from 'Abu Hurayrah that the Prophet that *Allah* the bless and greet him, said: "If the devotee does his ablution and washes his face, all the sins committed by the gaze of his eyes will be canceled with the last drop of water. If he washes his hands, all the sins he has committed through them, will also be canceled. And so on, until it is cleansed from all sins "([2]).

100 - 'Abū' Ubayda narrated from Jābir 'Ibn Zayd, according to 'Abū Hurayra, that the Prophet, may *Allah* the

[1]) Reported by 'Aḥmad' Ibn Ḥanbal in his attributed, volume 2/235 - 277 - 301 .., volume 3/3 - 336, volume 5/133 - 270; Al-Bukhārī in the chapter: ablutions, 6; Muslim in the chapter: purity, 41; At-Tirmiẓī in the chapter: purity, 39; An-Nasā'ī, chapter: purity, 106; 'Ibn Māja, chapter: purity, 49; the mosques, 14; Ad-Dārimī, chapter: ablutions, 30; prayer, 60 and Mālik in Muwaṭṭa ', chapter: the journey, 55.

[2]) Reported by 'Aḥmad' Ibn Ḥanbal in his attributed, volume 2/308; Muslim in the chapter: purity, 32; Ad-Dārimī, chapter: ablutions, 45 and Mālik in Muwaṭṭa ', chapter: purity, 31.

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bless and greet him, once went to the cemetery (Ḥ *adīth* cited in the chapter: the community (1).

101 - 'Abū' Ubayda narrated from Jābir 'Ibn Zayd that he was informed that 'Uthmān' Ibn 'Affān sat down, one day, on a bench (2). Whoever is in charge of the call to prayer (*Al-Mu ' ẓẓ in*) arrives and calls for prayer after - noon (*al-'A ṣ r)* . 'Uthmān then asked for water. He does his ablutions, then he said: "I swear to *Allah* from you transmit a Ḥ *adīth* that I never transmitted to you if it was not attested by the book of *Allah* . He said: I heard the Prophet, may *Allah* bless him and greet him, say: "No faithful does his ablution carefully for prayer and then has accomplished, without *Allah* forgiving him any sin he has committed and this, after having performed the next prayer prescribed ". Ar-Rabī 'added that' Uthmān means that this Ḥ *adīth* could have been weak if it had not been confirmed by the Quranic verse, where *Allah* , may he be mighty and big, said:

"And established the Office at both ends of the day, thus that at the next hours of the night. Yes, the benefits

1) See Ḥ *adīth,* n ° 43.

2) The benches mean benches which were placed in the souk of the medina.

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chase away misdeeds. This is a call for those who are recall " (Houd, 14) (1).

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14
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17) - "Of what makes ablution compulsory "

102 - Abū 'Ubayda reported, according to Jābir' Ibn

Zayd, after 'Ibn' Abbās, that the Prophet, may *Allah* the
bless and greet him, said: "the ablutions are following
excitement and sperm ejaculation lotions ”(2).
103 - 'Abū' Ubayda narrated from Jābir 'Ibn
Zayd, having been informed that 'Alī' Ibn 'Abī Ṭālib asked
to Al-Miqdād 'Ibn Al-Aswad to question the Prophet, that
Allah bless him and greet him, on what an individual should do
when approaching his wife flows from him a
liquid (*al-Ma ẓ i*)? 'Ali said: modesty prevents me from going

1) Narrated by 'Aḥmad' Ibn Ḥanbal in his attributed, volume 5/260 and Muslim in the chapter: purity, 5.

2) Reported by 'Aḥmad' Ibn Ḥanbal in his attributed, volume 1/78 - 110 - 112; Al-Bukhārī in the chapter: ablutions, 13; 'At – Tirmiẓī, chapter: purity, 83 and 'Ibn Māja, chapter: purity, 70.

question the Prophet, may *Allah* bless and greet him, to
About that since my wife is his daughter.
Al-Miqdād went to expose the matter to the Prophet,
may *Allah* bless him and greet him, who said to him: "If this happens to
one of you, that he cleans his sexual organ with
the water. Then, let him do the ablutions that we perform for
make the prayer ”(1).
104 - Abū 'Ubayda reported, according to Jābir' Ibn
Zayd from 'Ibn' Abbās Bilāl said that 'Abū Bakr
Aṣ-Ṣiddīq, may *Allah* be pleased with him, told him that he has
heard the Prophet, may *Allah* bless and greet him, say:
"You don't have to do ablution to have eaten a
food which *Allah* has permitted to consume ”(2).
105 - 'Abū' Ubayda reported, according to Jābir 'Ibn
Zayd after 'Ibn' Abbās that the Prophet, may *Allah* the

1) Reported by 'Aḥmad' Ibn Ḥanbal in his attributed, volume 1/50 - 104, volume 2 / 46 - 64 - 79; Al-Bukhārī in the chapter: ablutions, 13 - 27; Muslim in the chapter: menstruation, 19 - 25; 'Abū Dāwūd, chapter: purity, 86; Year-Nasā'ī, chapter: purity, 129 - 166; ablutions, 28 and Mālik in *Al-Muwa ṭṭ a '* , chapter: purity, 76.

2) Quoted by the author of *Kanz Al-'Ummāl* , volume 9/26339 He also said: he was reported by Al-Bazzāz and Ad-Dāraquṭnī.

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bless and greet him, said: "Backbiting breaks the fast and validity of ablution "(1).

106 - 'Abū' Ubayda narrated from Jābir 'Ibn Zayd after 'Ibn' Abbās that the Prophet, may *Allah* the bless and greet him, said: "If any of you doubt about his prayer, let him not interrupt until he hears a noise or smells an odor "(2).

107 - 'Abū' Ubayda narrated from Jābir 'Ibn Zayd, having been informed that the Prophet, *Allah* the bless and greet him, said: "When a woman touches his vagina, she must repeat her ablutions "(3).

108 - 'Abū' Ubayda narrated from Jābir 'Ibn Zayd having been informed that 'Urwa' Ibn Al-Zubayr has heard 'Ā'isha, may *Allah* be pleased with her, say: "The Prophet, may *Allah* bless him and greet him, give me a kiss then he says the prayer without renewing the ablutions "(4).

1) Quoted in a similar way by the author of *Kanz Al-'Ummāl* , volume 3/8025 in these terms: "Backbiting breaks ablutions and prayer". He also said: quoted by Al-Daylamī in the attributed *Al-Firdaws* . .

2) Narrated by Al-Bukhārī in the chapter: ablution, 34; Muslim in the chapter: menstruation, 98; 'Abū Dāwūd, chapter: purity, 67; An-Nasā'ī, chapter: purity, 114 and 'Ibn Māja, chapter: purity, 74.

3) Reported by " Aḥmad 'Ibn Ḥanbal in his attributed, Volume 2/223.

4) Narrated by 'Abū Dāwūd, chapter: purity, 68 and At – Tirmiẓī, chapter: the purity, 63.

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109 - 'Abū' Ubayda narrated from Jābir 'Ibn Zayd, may the Prophet, *Allah* bless and greet him, said: "Anyone who is exposed to vomiting or expectoration, must redo his ablution "(1).

110 - Abū 'Ubayda reported, according to Jābir' Ibn Zayd may 'Ā'isha, may *Allah* be pleased with her, said: "He happened to me, during one night that I did not find the Prophet, may *Allah* bless him and greet him. I looked for it. I

found him performing his prayer. I called him. My hand touched the soles of his feet which were erect when he says: "I take refuge with Your forgiveness against your punishment and with Your approval against your wrath ". Jābir said: this Ḥ *adīth* shows invalidation (2) ablution when the man touches his wife (3).

1) Narrated in a similar way by 'Ibn Māja, chapter, the recitation of the prayer, 137.

2) The invalidation of ablutions can include two cases of figure, the first the not obligation, that is to say, he can keep the first ablution. He is called to the renew. The second, in case of obligation to repeat the ablution. What makes the meaning to repeal. This is the apparent meaning of his words. The first scenario is more suitable to the rules. Many have adopted it this way. *Allah* is the most learned.

3) Reported by 'Aḥmad' Ibn Ḥanbal in his attributed, tome 1/96 - 118 - 150, tome 6/58 - 201; Muslim in the chapter: prayer, 222; 'Abū Dāwūd, chapter: the prayer, 148; At – Tirmiẓī in the book, vocations, 75/112; An-Nasā'ī, chapter: the purity, 119; application, 48 - 71; forgetfulness, 89; prayer during the night, 51 and Ibn Māja, chapter, recitation of the prayer, 117; vocation, 3.

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111 - Abū 'Ubayda reported, according to Jābir' Ibn Zayd, may 'Ā'isha, may *Allah* be pleased with her, said: served the Prophet, may *Allah* bless him and greet him, a dish of dates kneaded with butter, he ate and he did not remakes his ablutions "(1).

112 - 'Abū' Ubayda narrated from Dhumām 'Ibn As-Sā'ib, having been informed that' Ibn 'Abbās has reported that the Prophet, may *Allah* bless him and greet him, said: "Whoever touches his sacrum bone, or his pubis does not have to renew his ablutions for all that ".

113 - Abū 'Ubayda reports from Jābir' Ibn Zayd, after 'Ibn' Abbās as the Prophet, may *Allah* the bless and greet him, said: "The vomiting and the bleeding noses do not negate the prayer. If they occur during the accomplishment of the prayer of the faithful, the latter must renew his ablutions and finish his prayer ".

114 - Abū 'Ubayda reported from Jābir' Ibn Zayd, according to 'Ibn' Abbās, which was brought to the Prophet, that

Allah bless him and greet him, a whole shoulder of sheep. He ate (2) then he said his prayer without redoing his

1) Narrated in a similar way by Al-Bukhārī, chapter: ablutions, 50.

2) Manuscript *(Kha)* means: he ate it.

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ablutions ". Ar-Rabī 'said: a big piece, a piece considerable (1).

115 - 'Abū' Ubayda narrated, according to Jābir 'Ibn Zayd, after 'Ibn' Abbās, that the Prophet, may *Allah* the bless and greet him, said: "When anyone, among you, touches his sexual organ, he must renew his ablutions " (2).

116 - Abū 'Ubayda reported, according to Jābir' Ibn Zayd that 'Urwa' Ibn Az-Zubayr said: "I surrendered at Marwān 'Ibn Al-Ḥakam and we spoke (3) to About the invalidation of ablution. Marwān told me: "Whoever touches his sexual organ, must renew his ablutions ". He said: I never heard of it.

Marwān replied: Busra 'Ibnat Ṣafwān who informed me that she heard the Prophet, may *Allah* bless him and

1) Reported by 'Aḥmad' Ibn Ḥanbal in his attributed, volume 1/267 - 281 - 366, volume 2 / 389. Reported by Al-Bukhāri in the chapter: ablutions, 50. Reported by Muslim in the chapter: menstruation, 91. Narrated by 'Abū Dāwūd, chapter: purity, 74. Narrated by Mālik in *Al-Muwa ṭṭ a '* , chapter: purity, 19.

2) Reported by 'Aḥmad' Ibn Ḥanbal in his attributed, volume 2/223, volume 5/193, volume 6/406 - 407; Al-Bukhārī in the chapter: science, 53; prayer, 9; pilgrimage, 21; 'Abū Dāwūd, chapter: purity, 69; At-Tirmiẓī in the chapter: the purity, 61; An-Nasā'ī, chapter: purity, 117; ablutions, 30; Ibn Māja, chapter: purity, 63; Ad-Dārimī, chapter: ablutions, 50 and Mālik in Muwaṭṭa ', chapter: purity, 60 - 61.

3) Manuscript kha, which results.

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greet, say: "when one of you touches his organ sexual, he must renew his ablutions "(1).

18) - "Sleep that invalidates ablutions"

117 - 'Abū' Ubayda reported, according to Jābir 'Ibn Zayd, after 'Ibn' Abbās as the Prophet, may *Allah* the bless and greet him, was taken by sleep during a prostration until he snores. He gets up and keep praying. 'Ibn' Abbās said to the Prophet: But, you have slept. The Prophet, may *Allah* bless him and greet him, answers him: "the ablutions must - in fact - be repeated in case you fall asleep while lying down ”(2).

118 - Abū 'Ubayda reported, according to Jābir' Ibn Zayd, after 'Ibn' Abbās, that the Prophet, may *Allah* the bless and greet him, said: "Eyes open to waking state ensure that nothing comes out from behind ”. Ar-Rabī 'said: Al-Wikā '(3) is the thread that is used to close (1).

1) See his references to Ḥ *adīth*, n ° 115.

2) Narrated by 'Abū Dāwūd, chapter: purity, 89 and At-Tirmiẓī in the chapter: purity, 57.

3) Manuscript *(Kha)* , the rope.

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119 - Abū 'Ubayda narrated from Jābir' Ibn Zayd may the companions of the Prophet, may *Allah* bless him and greet him, slept sitting up, so that their heads rocked. They then prayed without renewing ablution. The Prophet, may *Allah* bless him and greet him, observed them and did not ask them to redo the ablutions ”(2).

120 - 'Abū' Ubayda narrated from Jābir 'Ibn Zayd having been informed that 'Umar' Ibn Al-Khaṭṭāb, that *Allah* be pleased with him, slept sitting up. Then he was doing the prayer without renewing his ablutions (3).

19) - "From passing the wet hand over the ankle boots "

121 - Abū 'Ubayda reported, according to Jābir' Ibn Zayd that 'Ibn' Abbās said: “I never saw the Prophet,

1) Reported by 'Aḥmad' Ibn Ḥanbal in his attributed, volume 4/97; At-Tirmiẓī in the chapter: purity, 79; 'Ibn Māja, chapter: purity, 62 and Ad-Dārimī, chapter:

ablutions, 48.
2) Narrated by 'Aḥmad' Ibn Ḥanbal in his attributed, volume 3/239 and 'Abū Dāwūd, chapter: purity, 79.
3) Narrated by Mālik in *Al-Muwaṭṭ a '*, chapter: purity, 1.

137

may *Allah* bless him and greet him, pass his hand wet on her boot (1 8).

122 - Abū 'Ubayda narrated from Jābir' Ibn Zayd, may 'Ā'isha, may *Allah* be pleased with her, said: "I never saw the Prophet, may *Allah* bless him and greet him, run his hand over his boot. I would have preferred that the individual cuts their feet from the ankles or tear the boots, rather than pass the hand above ".

123 - Abū 'Ubayda reported, according to Jābir' Ibn Zayd saying: "I joined some companions (2) of the Prophet, may *Allah* bless him and greet him. I have them asked: "Does the Prophet, *Allah* bless him and greets him, passes his hand over his pairs of shoes? They replied (3): no. Jābir added: How is it that the individual runs his hand over his boots, then may Allah, exalted be, prescribe us ablution, in his holy book, in a distinct way. *Allah* is the best connoisseur, as to what our antagonists report, to this About, like tradition.

1) Manuscript *(Kha)*, his two boots.
2) Manuscript *(Kha)*, a group.
3) Manuscript *(Kha)*, they said.

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124 - 'Abū' Ubayda narrated from Jābir 'Ibn Zayd to have been informed that 'Alī' Ibn 'Abī Ṭālib fractured wrist. He asked the Prophet, may *Allah* the bless and greet him, "if he can pass his hand over the bands. The Prophet, may *Allah* bless him and greet him,

answers (1): Yes ”(2).
125 - 'Abū' Ubayda narrated from Jābir 'Ibn
Zayd may 'Ā'isha, may *Allah* be pleased with her, said: “I
I'd rather have my feet hurt with a knife than do
run your hand over my boots ”.
126 - 'Abū' Ubayda narrated from Jābir 'Ibn
Zayd having been informed that the Prophet, *Allah* bless him
and greet him, usually use a towel to
to wipe off after ablution and that some of his wives
gave him this towel to use. This Ḥ *adīth*
is quoted, in the chapter evoking the rules of ablution
(3).
127 - 'Abū' Ubayda narrated, according to Jābir 'Ibn
Zayd, after 'Ibn' Abbās, that the Prophet, may *Allah* the

1) Manuscript *(Kha)*, he said.
2) Narrated in a similar way by 'Ibn Māja, chapter: purity, 134.
3) See Ḥ *adīth*, n ° 95.

bless and greet him, passed a hand over part of his
head, doing his ablution (1).
128 - 'Abū' Ubayda narrated, according to Jābir 'Ibn
Zayd, having heard the Prophet, may *Allah* bless him and
greet, say: "The ears are part of the head during
ablutions ”. Jābir adds that he was informed that the Prophet,
may *Allah* bless him and greet him, drew water, in a
once, in the palm of his hand and he wiped his head with it and
the ears (2).

20) - "The sum of the rules of ablution various "

129 - 'Abū' Ubayda narrated from Jābir 'Ibn
Zayd having been informed from 'Ubay' Ibn Ka'b that the
Prophet, may *Allah* bless him and greet him, said: "There is a
demon, named *Walhān*, who distracts people at
beginning of ablutions in order to prevent them

to perform ablution. Beware ". Al - Rabī 'a

[1]) See Ḥ *adīth* n ° 96.

[2]) See Ḥ *adīth* n ° 97.

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said: this demon is named *Walhān* because he distracts souls ([1]).

130 - Abū 'Ubayda reported, according to Jābir' Ibn Zayd, according to 'Abū Hurayra, that the Prophet, may *Allah* the bless and greet him, said: "When an individual among you is sleeping, the demon comes to tie three knots on the back of his neck and he says after implanting each node: A long night ([2]) wait for you, then sleep ". When this individual wakes up and quotes *Allah* , a knot is unraveling. A second is unraveled as soon as it does ablution. The third finally disappears, as soon as it perform the prayer. So it turns out cheerful morning and good mood. Otherwise, it wakes up from bad humor and bad looks "([3]).

131 - 'Abū' Ubayda narrated from Jābir 'Ibn Zayd that 'Anas' Ibn Mālik said: "It is the hour of pray. The people looked for water to perform ablution. Unfortunately, they couldn't find any water. However, We bring to the Prophet, *Allah* bless and greet him, a

[1]) Narrated by 'Aḥmad' Ibn Ḥanbal in his attributed, volume 5/136 and 'Ibn Māja, chapter: purity, 48.

[2]) Manuscript *(Kha)* , a long night

[3]) Reported by 'Aḥmad' Ibn Ḥanbal in his attributed, volume 2/234; Al-Bukhārī in the chapter: *Tahajjud* , 12; Muslim, chapter: the travelers, 207 and Mālik in Muwaṭṭa ', chapter: the journey, 95.

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water container. The Prophet, may *Allah* bless him and wave, put your hand in it and order people to come and do their ablutions with the water provided. 'Anas added: I saw water gushing out from the underside of the Prophet's fingers, may *Allah* the bless and greet him. So all the people made their

ablutions (1). Ar-Rabī 'said: Ablutions, with the letter "W" open, mean the water with which people make their ablutions and ablutions, with the letter "w" closed signify the act of performing ablution (2).

21) - "What the ritual lotion requires"

132 - Abū 'Ubayda reported, according to Jābir' Ibn Zayd, after 'Ibn' Abbās as the Prophet, may *Allah* the bless and greet him, said: "Ablution is obligatory following the erotic oozing, and the lotion is following semen discharge ”(3).

1) Having said all have done their ablution. In the copy of Al-Quṭb until the people did their ablution, including the last one.
2) Reported by 'Aḥmad' Ibn Ḥanbal in his attributed, volume 3/122; Al-Bukhārī in the chapter: ablutions, 32 - 46; merits (*Manāqib*), 25; Muslim in the chapter: virtues, 4 - 5; An-Nasā'ī, chapter: purity, 60; Ad-Dārimī in the introduction and Mālik in *Al-Muwa ṭṭ a '* , chapter: purity, 32.
3) See Ḥ *adīth,* n ° 102.

133 - 'Abū' Ubayda narrated from Jābir 'Ibn Zayd asking 'Ā'isha, may *Allah* be pleased of her, if the Prophet, may *Allah* bless him and greet him, the lotion following a sexual act, during which there was no no semen ejaculation. She replied: "When it happened, the Prophet, may *Allah* bless and greet him, proceeded to the lotion and ordered it to us, saying: "the lotion becomes mandatory when there is contact between natural parts of man and woman ”(1).

134 - Jābir reported, according to 'Ā'isha, that *Allah* be pleased with her that the Prophet, may *Allah* bless him and salutes, said: "When the man places himself between the arms and legs (2) of a woman and that there is the sexual act, the lotion becomes obligatory ”(3).

135 - 'Abū' Ubayda narrated from Jābir 'Ibn Zayd having been informed from 'Ubay' Ibn Ka'b that the Prophet, may *Allah* bless him and greet him, said: "The use of

1) Narrated by Al-Bukhārī in the chapter: the lotion, 28; Ad-Dārimī in the

chapter: purity, 80; 'Ibn Māja, chapter: purity, 111.
[2]) Manuscript *(Kha)*, his two thighs.
[3]) Reported by 'Aḥmad' Ibn Ḥanbal in his attributed, volume 2/234 - 393 - 347…, volume 6/47 - 112 and Al-Bukhārī in the chapter: the lotion, 28; Muslim, chapter: the menstruation, 78 - 88; 'Abū Dāwūd, chapter: purity, 83; An-Nasā'ī, chapter: the purity, 128; 'Ibn Māja, chapter: purity, 111 and Ad-Dārimī, chapter: the ablutions, 75.

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water because of the lotion is only mandatory when there is semen ejaculation ". That is, the lotion is not obligatory for men only after ejaculation, even if there was coitus. 'Ā'isha and' Um Salama, both wives of the Prophet, may *Allah* bless and greet him, say: the Prophet, may *Allah* bless him and greet him, did this, he made the lotion and ordered his wives to make it in saying: "When there is coitus, with or without ejaculation of semen, the lotion is mandatory ". Following the version of 'Ubay' Ibn Ka'b, 'Ubayy who is one of the scholars and righteous ([1]) companions of the Prophet, may *Allah* bless him and salute him, *Allah* is best informed about it ([2]).

136 - 'Abū' Ubayda reported, according to Jābir 'Ibn Zayd, having been informed that 'Ibn' Abbās said: A woman went to the Prophet, may *Allah* bless him and greet. She told him: "what was hidden ceased to be so, came to light, Prophet, *Allah* bless him and greets him, the woman sees what the man sees during the

[1]) Manuscript *(Kha)*, and their righteous.
[2]) Reported by 'Aḥmad' Ibn Ḥanbal in his attributed, volume 2/128; Volume 6/229; At-Tirmiẓī, chapter: purity, 80.

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sleep. The Prophet, may *Allah* bless him and greet him, answers: she must do the lotion if she has enjoyed ([1]).

137- Jābir 'Ibn Zayd reported that it was arrived, according to Zayd 'Ibn Thābit, that' Um Sulaym, the

wife of 'Abī Ṭalḥa Al-'Anṣārī visited the
Prophet, may *Allah* bless him and greet him, and said to him: O!
Prophet, *Allah* is not ashamed of the truth. Does the
woman should do the lotion if she has reached puberty? The
Prophet, may *Allah* bless him and greet him, answers him: yes, if
she saw the semen. Jābir added: It has been reported, in a
another version according to several companions, that it is
not liable for the lotion except for ablution (2).

22) **- "State lotion procedures**
of impurity "

138- 'Abū' Ubayda related from Jābir that
'Ayisha, wife of the Prophet, may *Allah* bless him and
greet, said: the Prophet, may *Allah* bless him and greet him,

1) Narrated by Al-At – Tirmiẓī in the chapter: purity, 90.
2) Reported by 'Aḥmad' Ibn Ḥanbal in his attributed, volume 2/292; Al-Bukhārī
in the chapter: the lotion, 22; science: 50 and Muslim, chapter: menstruation,
32.
Narrated by Mālik in *Al-Muwa ṭṭ a '* , chapter: purity, 85.

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was if he wanted to make the lotion, he would start by washing himself
hands (1). Then he performed his ablutions as he did them.
made to perform the prayer. Then he brought in the
fingers in the water and rubs the hair of his head and
poured water on the head three times (2). Finally, it abounded
water on his body. This is after washing
intimate (*the Istinjā '*) (3) ”(4).

139 - Abū 'Ubayda narrated from Jābir' Ibn
Zayd, after 'Ibn' Abbās as the Prophet, may *Allah* the
bless and greet him, said: "under every hair there is a
stain. So wet the hair well and do well
cleanse the skin ”(5).

140 - 'Abū' Ubayda narrated, according to Jābir 'Ibn
Zayd, having been informed that the Prophet, *Allah* the
bless and greet him, said: "My beloved Gabriel, upon him
be salute, commanded me during the lotion, well be

[1]) Manuscript *(Kha)* , to wash.
[2]) Manuscript *(Kha)* , three uses of water.
[3]) Manuscript *(Kha)* , making one's personal toilet (*'Istinjā*).
[4]) Reported by 'Aḥmad' Ibn Ḥanbal in his attributed, volume 6/52 - 252. Reported by Al-Bukhārī in the chapter: the lotion, 1; 'Abū Dāwūd, chapter: purity, 97; An-Nasā'ī, chapter: purity, 155 - 156. Ad-Dārimī, chapter: ablutions, 27 and Mālik in *Al-Muwa ṭṭ a '* , chapter: purity, 67.
[5]) Reported by 'Aḥmad' Ibn Ḥanbal in his attributed, volume 6 / 111- 254; 'Has drunk Dāwūd in the chapter: purity, 97; Tirmiẓī, chapter: purity, 78 and 'Ibn Māja, chapter: purity, 106.

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wash the furrow in the middle of the lip, that of the neck as well than the hairs of the beard, below the lower lip ”.
Ar-Rabī 'reported that' Abū 'Ubayda said: Man must also, during ablutions, take care to wash the folds between the natural parts and the thighs, those behind the knees, the hair covering the chest then it goes down up to the belly, the navel and the whole part of the body where water hardly penetrates. Ar-Rabī 'added *Al - Faniyaka* refers to the place located in the middle of the lips. *Al - ' Anfaka* means the part of the neck from the back of the head. *Al - ' Anqafa* represents the small hairs below lower lips. *Al - Rufghān* is the part between the sexual organ and both thighs. Al-Ma'bAẓān represent the part below the knees. As for the Masruba, it represents the part that separates the chest up to the navel.
141 - 'Abū' Ubayda narrated from Jābir 'Ibn Zayd having been informed that 'Usāma' Ibn Zayd said: 'Um Salama went to the Prophet, *Allah* bless him and greets him, to consult him about a question relating to a woman who came to see her to be inquire. She said, "Can a woman with the

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braided hair needs to undo her braids to proceed with the lotion? ". The Prophet, may *Allah* bless him and greet him, says: She just has to pour water three times (1) on her head, that she dip her braids every time and do running water over his body. So she is ritually pure "(2).

142 - Abū 'Ubayda reported, according to Jābir' Ibn Zayd, that 'Ā'isha said, "I was making my lotion with the Prophet, may *Allah* bless him and greet him, drawing from water from the same vessel "(3).

143 - Abū 'Ubayda reported, according to Jābir' Ibn Zayd, that 'Ā'isha said: "For his lotion, the Prophet, that *Allah* bless him and greet him, drew (4) water from a container says Al-Farq ". Ar-Rabī 'said that *Farq* means

1) Manuscript *(Kha)*, recitals.

2) Reported by Muslim, chapter: menstruation, 58; 'Abū Dāwūd, chapter: the purity, 99. Tirmiẓī, chapter: purity 77 and An-Nasā'ī, chapter: purity, 149 - 160.

3) Reported by 'Aḥmad' Ibn Ḥanbal in his attributed, volume 6/30 - 37 - 43…. ; Al-Bukhārī in the chapter: the lotion, 2 - 9 - 15; menstruation, 5 - 61; the clothing, 91; Muslim, chapter: menstruation, 41 - 43 - 48…; 'Abū Dāwūd, chapter: purity, 39 - 96; Tirmiẓī, chapter: purity, 46; clothes, 21. An-Nasā'ī, chapter: purity, 145; the lotion, 9 and 'Ibn Māja, chapter: purity, 32 - 35- 36 - 108.

4) Manuscript *(Kha)*, to wash.

a unit of weight measurement among the inhabitants of Ḥijāz. He is the equivalent of sixteen pounds (1).

144 - 'Abū' Ubayda reported, according to Jābir 'Ibn Zayd, that 'Ibn' Abbās said: "The Prophet, may *Allah* the bless and greet him, forbade him who is defiled by the state impurity to make its lotion in stagnant water. He has also forbidden to perform ablution with the remaining water ablutions of a woman or a man "(2).

145 - 'Abū' Ubayda reported, according to Jābir 'Ibn Zayd, having been informed that 'Umar' Ibn al-Khaṭṭāb, that *Allah* be pleased with him, said: - "O! Prophet, may *Allah* the

bless and greet him, What should I do when I happen to defile me with the act of impurity during the night (3) ". The Prophet, may *Allah* bless him and greet him, said: ablutions, wash your sexual organ then you can sleep ". Ar-Rabī 'added, from ' Abū 'Ubayda that ablution,

1) Reported by 'Aḥmad' Ibn Ḥanbal in his attributed, volume 6/37 - 199. Al-Bukhārī in the chapter: the lotion, 2; Muslim, chapter: menstruation, 40 - 41; 'Abū Dāwūd, chapter: purity, 96; An-Nasā'ī, chapter: purity, 143 - 144; the lotion, 8; Ad-Dārimī, chapter: ablutions, 68 and Mālik, chapter: purity, 68.
2) Narrated by Muslim, chapter: purity, 98, An-Nasā'ī, chapter: purity, 138; waters, 3; lotion, 1 and 'Ibn Māja, chapter: purity, 109.
3) Manuscript *(Kha)* , at night.

in this context, do not mean those of prayer but that is, washing your hands (1).

23) - "The sum of the defilements"

146 - 'Abū' Ubayda reported, according to Jābir 'Ibn Zayd, after 'Anas' Ibn Mālik, that the Prophet, that *Allah* bless him and greet him, had allowed the people of the tribe to 'Urayna to drink both the urine and the milk of camels and other cattle, if necessary (2) (3).

147 - 'Abū' Ubayda reported, according to Jābir 'Ibn Zayd, may 'Asmā' bint Abī Bakr Aṣ-Ṣiddīq, may *Allah* be satisfied with himself, said: "a woman went to the Prophet, may *Allah* bless him and greet him, to question him in about what to do the woman whose garment is bloodstained from menses? The Prophet, may *Allah* the

1) Reported by 'Aḥmad' Ibn Ḥanbal in his attributed, volume 2/46 - 64; Al-Bukhārī in the chapter: the lotion, 13 - 27; Muslim, chapter: menstruation, 25; 'Has drunk Dāwūd, chapter: purity, 42 - 86; An-Nasā'ī, chapter: purity, 129 - 166 and Mālik in *Al-Muwa ṭṭ a '* , chapter: purity, 76.
2) Manuscript *(Kha)* , having said in case of necessity, does not exist in the copy of Al-Quṭb. Looks like it's inserted into the Ḥ *adīth* .
3) Narrated by Al-Bukhārī in the chapter: ablution, 66; legal alms (*Zakāt*), 8 - 9 - 68; invasions, 36; the price of blood (*Ad-Diyyāt*), 15; medicine 6 - 29; 'Abū Dāwūd, chapter: limits, 3; Tirmiẓī, books: meals, 38; Year-Nasā'ī, chapter: the prohibition of murder, 7 and 'Ibn Māja, chapter: medicine, 30.

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bless and greet him, said to him: "When a woman, among you has a stain of menstrual blood on her clothes, she needs to rub the garment, sprinkle it with water. Then she can make the prayer ”(1).

148 - 'Abū' Ubayda reported, according to Jābir 'Ibn Zayd, after 'Ibn' Abbās, that the Prophet, may *Allah* the bless and greet him, said: "The semen, the erotic ooze (*al-Ma ẓ ī*), the drops that fall after urinating, the blood menstruation (2) and the blood the woman returns immediately after her childbirth, are all defilements. You must not pray with a soiled garment. We must wait that the latter is washed and devoid of the trace of stains ”.

149 - 'Abū' Ubayda narrated from Jābir " Ibn Zayd, after 'Ibn' Abbās, that the Prophet, may *Allah* the bless and greet him, said: "The blood of menstruation is a soiling because it is a discharge that causes the condition minor ritual impurity ”.

1) Reported by 'Aḥmad' Ibn Ḥanbal in his attributed, volume 6/346 - 353; Al-Bukhārī in the chapter: ablutions, 3; menstruation, 9; Muslim, chapter: the purity, 110; 'Abū Dāwūd, chapter: ablutions, 130 - 131 and Mālik in *Al-Muwa ṭṭ a '* , chapter: purity, 103.

2) Manuscript *(Kha)* , the state of menstruation.

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150 - 'Abū' Ubayda narrated, according to Jābir 'Ibn Zayd, whom a woman told 'Um Salama, wife of Prophet, may *Allah* bless him and greet him: I am a woman who leaves her coat behind her and it happens to me to walk in dirty places? ”. The Prophet, that *Allah* bless him and greet him, said to him: "Your clothing is purified. by what he undergoes afterwards ”(1).

151 - 'Abū' Ubayda reported, according to Jābir 'Ibn Zayd, that 'Ā'isha-mother of believers said, "I had them clothes of the Prophet, may *Allah* bless him and salute him, for

remove the stain of semen. He was surrendering,
then to prayer and the water dripped from his
clothing '(2).

152 - 'Abū' Ubayda narrated, according to Jābir 'Ibn
Zayd, that 'Ibn' Abbās said: "'Um Qays bint Muḥṣin is
returned, one day, accompanied by one of her sons who did not
not eat at the Prophet's house, may *Allah* bless him and
greet. The Prophet, may *Allah* bless him and greet him, made
sit the child in his lap. The child urinated on

1) Reported by 'Aḥmad' Ibn Ḥanbal in his attributed, volume 6/290 - 316; 'Has drunk Dāwūd, chapter: purity, 138; Tirmiẓī, chapter: purity, 109; 'Ibn Māja, chapter: purity, 79 and Mālik in *Al-Muwa ṭṭ a '* , chapter: purity, 16.

2) Reported by 'Aḥmad' Ibn Ḥanbal in his attributed, volume 6/47 - 142 - 162; Al-Bukhārī in the chapter: ablutions, 65 and Tirmiẓī, chapter: purity, 86.

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clothes of the Prophet, may *Allah* bless and greet him. This
the last one asked for water. He sprinkled (1) the soiled place
without, however, washing it "(2).

153 - 'Abū' Ubayda reported that Jābir 'Ibn Zayd
was informed, from 'Abū Hurayra, that the Prophet, that
Allah bless him and greet him, said: "If a dog has drunk in
a vase used by someone among you, which they pour (3)
this water and wash this vessel using the earth seven
time ". Ar-Rabī 'reported that three times is enough, according to
Dhammām 'Ibn As-Sā'ib (4).

154 - 'Abū' Ubayda narrated, according to Jābir 'Ibn
Zayd heard from the Prophet, may *Allah* bless him and
greet, say: "When a dog has lapped in a vase
belonging to any of you, let him pour out this water and

1) Manuscript *(Kha)* , we removed the term maturation.

2) Reported by 'Aḥmad' Ibn Ḥanbal in his attributed, volume 6/256 - 464; Al-Bukhārī in the chapter: ablutions, 59; Muslim, chapter: purity, 104; 'Has drunk Dāwūd, chapter: purity, 135; An-Nasā'ī, purity, 188; Ad-Dārimī, chapter: ablutions, 63 and Mālik in *Al-Muwa ṭṭ a '* , chapter: purity, 110.

3) To have said that he pours this water. In some versions, this expression has been removed.

4) Reported by 'Aḥmad' Ibn Ḥanbal in his attributed, volume 2/245 - 253 - 265…; Volume 4/86; volume 5/56; Al-Bukhārī in the chapter: ablutions, 33; Muslim, chapter: purity, 89 - 91 - 92; 'Abū Dāwūd, chapter: purity, 37; Tirmiẓī, the

purity, 68; An-Nasā'ī, purity, 50 - 52; the waters, 7 - 8; 'Ibn Māja, purity, 31 and Ad-Dārimī, chapter: ablutions, 59.

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let him wash this vase seven times. Jābir adds: three times is enough, if it pleases *Allah* ”(1).

155 - 'Abū' Ubayda reported, according to Jābir 'Ibn Zayd, according to 'Abū Hurayra, that the Prophet, may *Allah* the bless and greet him, said: "If a dog has drunk from a vase belonging to any of you, wash it seven times " (2).

24) - "Criteria for lustral water "

156 - 'Abū' Ubayda (3) reported from Jābir 'Ibn Zayd after 'Ibn' Abbās, that the Prophet, may *Allah* the bless and greet him, said, “The water in itself is pure. All that changes its color, taste or smell alters its purity ”(4).

157 - 'Abū' Ubayda reported, according to Jābir 'Ibn Zayd, may the Prophet, may *Allah* bless him and greet him, says: "A volume of two jars of water cannot be altered in its purity ”. It is said in another version: "When

1) See Ḥ *adīth,* n ° 153.
2) See Ḥ *adīth,* n ° 153 - 154.
3) Having said that he pours it, in some copies, this expression is omitted.
4) Narrated by 'Ibn Māja, chapter: purity, 76.

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the volume of water is equivalent to the capacity of two jars, nothing cannot alter its validity for lustration ”(1).

158 - 'Abū' Ubayda narrated from Jābir 'Ibn Zayd having been informed that 'Umar' Ibn Al-Khaṭṭāb, that *Allah* be pleased with him, said: "The Prophet, *Allah* the bless and greet him, was asked about the beasts that came to drink from the water basins. The Prophet, that *Allah* bless him and greet him, said: "Let them drink therein,

you can still use the water that is left there ". Ar-
Rabī 'says: that is, you have the rest (2).
159 - Abū 'Ubayda reported having been informed that
Ā'isha (3) bint Ka'b, who was in the service of Abū Qatāda AL
'Anṣārī, filled his master a vessel of water to make his
ablutions. A cat arrives and begins to drink. 'Has drunk
Qatāda tilted the vase until the cat could drink.
Ā'isha looked at her in amazement. 'Abū Qatāda said to him:
"Are you surprised at what you see? ". She answers him: yes.
'Abū Qatāda said to him: "The Prophet, may *Allah* bless him and

1) Reported by 'Aḥmad' Ibn Ḥanbal in his attributed, volume 2/23 - 27 - 107; 'Has drunk
Dāwūd, chapter: purity, 33; Tirmiẓī, purity, 50; An-Nasā'ī, purity, 43; the
waters, 3; 'Ibn Māja, purity, 57 and Ad-Dārimī, chapter: ablutions, 55.
2) Narrated by 'Ibn Māja, chapter: purity, 76.
3) To have mentioned the name in the form of diminutive (*tasghīr*) following the said copy as well
among the names of companions, it is Kabsha bint Ka'b. Then we met
this same name as it is, in the copy of Al-Quṭb.

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greet him, said: "The cat is not filthy." She does not
not contaminate the water. It is one of the domestic animals "
(1).
160 - 'Abū' Ubayda narrated, according to Jābir 'Ibn
Zayd, may 'Ā'isha, may *Allah* be pleased with her, said: "I
was doing my ablution with the Prophet, may *Allah* bless him
and greet him, with water from a vase from which a cat already had
drunk "(2).
161 - Abū 'Ubayda reported from Jābir' Ibn
Zayd according to 'Ibn' Abbās that an individual posed a
question to the Prophet, may *Allah* bless him and greet him,
About the water of the sea. He said: we travel in boats.
Our supply of clean water is just for drinking.
Can we, then, use the water of the sea for our
ablutions? The Prophet, may *Allah* bless him and greet him,
said: "His water is lustral and the flesh of his dead beasts
is lawful ". Ar-Rabī 'said: it means: wood. (3).

1) Reported by 'Aḥmad' Ibn Ḥanbal in his attributed, volume 2/296 - 303 - 903;

'Abū Dāwūd, chapter: purity, 38; Tirmiẓī, purity, 69; An-Nasā'ī, purity, 53; waters, 8; 'Ibn Māja, purity, 32; Ad-Dārimī, chapter: ablutions, 58 and Mālik in *Al-Muwa ṭṭ a '* , chapter: purity, 13.

2) Report 'by' Ibn Māja, chapter: purity, 32.

3) Reported by Ad-Dārimī, chapter: ablutions, 53.

162 - 'Abū' Ubayda reported that Jābir 'Ibn Zayd, had the opportunity to get to know some of the Prophet, may *Allah* bless and greet him, the majority of whom of their talk was about the Ḥ *adīth* traditions of Prophet, may *Allah* bless him and greet him. They reported (1) may the Prophet, may *Allah* bless and greet him, said: “None of you urinate in stagnant water. Then, he does his lotion or his ablutions ”(2)

163 - 'Abū' Ubayda narrated, according to Jābir according to 'Ibn' Abbās that some wives of the Prophet, that *Allah* bless and greet him (3), purified themselves by making their lotion following the defilement (4) by the act of impurity. Then the Prophet, may *Allah* bless and greet him, made his ablutions with what remained of this water (5).

164 - 'Abū' Ubayda narrated, according to Jābir " Ibn Zayd that 'Ibn' Abbās said: "the Prophet, may *Allah* the

1) Manuscript *(Kha)* , they say.

2) Reported by Al-Bukhārī, chapter: ablutions, 68; Muslim, purity, 94 - 96; 'Abū Dāwūd, chapter: purity, 36; Tirmiẓī, purity, 51; An-Nasā'ī, purity, 45; the lotion, 1; 'Ibn Māja, purity, 25 and' Aḥmad 'Ibn Ḥanbal in his attributed, volume 3/259 - 265.

3) Having said some of the Prophet's wives, may *Allah* bless and greet him designate Maymūna bint Al-Ḥārith Khālat 'Ibn' Abbās, may be satisfied with them.

4) Manuscript *(Kha)* , undefined term.

5) Reported by 'Aḥmad' Ibn Ḥanbal in his attributed, volume 6/33; 'Abū Dāwūd, chapter: purity, 38; An-Nasā'ī, the waters, 1 and 'Ibn Māja, purity, 33.

bless and greet him, had forbidden him who is defiled by the carnal trade of making its lotion in stagnant water. He had also forbidden to perform ablution by using

of the remaining water from ablutions of the woman or the man (1).

165 - 'Abū' Ubayda, reported, from Jābir 'Ibn Zayd which has been reported According to 'Abd Allah' Ibn Mas'ūd, that on the night of the Jinns, the Prophet, may *Allah* the bless and greet him, had allowed him to do his ablution in using wine. Jābir adds that he heard several companions of the Prophet, may *Allah* bless and greet him, assert that 'Ibn Mas'ūd was absent that night and that whoever attributed these comments was lying. *Allah* is, however, the best informed of what escapes our knowledge.

25) - "The obligation to lustration sprayed and the reasons which require it '

1) Reported by 'Aḥmad' Ibn Ḥanbal in his attributed, volume 4/213; volume 5/66; Tirmiẓī, purity, 47; An-Nasā'ī, chapter: the waters, 11 and 'Ibn Māja, purity, 34.

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166 - 'Abū' Ubayda reported, according to Jābir 'Ibn Zayd, may 'Ā'isha, the mother of believers, may *Allah* be satisfied with her, said: "We were in the company of Prophet, may *Allah* bless him and greet him, during one of his expeditions. When I got to Al-Baydā ', I lost my necklace. The Prophet, may *Allah* bless and greet him, made station to look for it. Everyone did the same. The devotees have no water. The place is devoid of a point of water. Thus, the devotees came to 'Abū Bakr, whom *Allah* be pleased with him. They say to him: "Can't you see this what your daughter did for the faithful? She forced them to stop in a place where there is no water point and their water supplies are dry ".

Abū Bakr came to seek the Prophet, may *Allah* bless him and greet him. He finds him asleep, his head resting on the thigh of "'isha'. He said to the latter: You have remembered, the Prophet, may *Allah* bless him and greet him, and everyone in this place where there is no water (1). 'Ā'isha' says: 'Abū

Bakr keeps berating me loudly and hitting me
with his hand at the waist. I kept myself from moving to
avoid disturbing the sleep of the Prophet, may *Allah* the

[1]) To have said and there is no water in other copies, they did not have water.

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bless and greet him and whose head ([1]) rested on my thigh.
When he woke up the next morning, being all short of water,
Allah revealed to him the verse of the pulverized lustration. In
getting ready to hit the road, we put the
camel that I used as a mount. We found the
collar ([2]) below ”([3]).

167 - 'Abū' Ubayda reported, according to Jābir 'Ibn
Zayd after 'Ibn' Abbās, that the Prophet, may *Allah* the
bless and greet him, was asked about lustration
sprayed. He said, "All the earth was given to me as
oratory and the earth is a means of purification to me
(lustrale) ”.

Jābir said: “This tradition forbids making
lustration sprayed using something else
than the earth ”. Ar-Rabī 'said: The place of prostration
means the parts of the body on which the
faithful during his prayer. They are seven in number,

[1]) In the copy of Al-Quṭb, the term 'head' does not appear.

[2]) Manuscript *(Kha)*, the necklace.

[3]) Reported by 'Aḥmad' Ibn Ḥanbal in his attributed, volume 6/179; Al-Bukhārī, chapter: lustration, 1; the virtues of the companions of the Prophet, 5; Muslim, chapter: menstruation, 108; An-Nasā'ī, chapter: purity, 193.

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namely: the two feet, the two knees, the two hands and the
forehead ([1]).

168 - 'Abū' Ubayda narrated from Jābir 'Ibn
Zayd after 'Ibn' Abbās that the Prophet, may *Allah* the
bless and greet him, once said to 'Abū Ẓarr, may *Allah* be

satisfied with himself: "Clean earth is enough (2), even if last for years (3). But, if water is available, you must pass it over your body (4) ”(5).

169 - 'Abū' Ubayda reported, according to Jābir 'Ibn Zayd according to 'Abū Hurayra, that the Prophet, may *Allah* the bless and greet him, said to 'Abū Ẓarr: “The lustration spray is enough as long as you do not find water. Same, if it will last ten years (6) ”(7).

1) Reported by 'Aḥmad' Ibn Ḥanbal in his attributed, volume 1/250 - 301; volume 3 / 222 - 240 - 250…; volume 3/304; Volume 4/416; volume 5/145 - 147 - 161…; Al-Bukhārī, book: lustration, 1; prayer, 56; Muslim, mosques, 3 - 4 - 5.
Reported by 'Abū Dāwūd, chapter: peace, 24. Reported by Tirmiẓī, the synchronizations, 119; the prophetic tradition (*Sīyra*), 5; An-Nasā'ī, the lotion, 26; 'Ibn Māja, purity, 90; Ad-Dārimī, chapter: peace, 111; the prophetic tradition (the *Sīyra*), 29.

2) Manuscript *(Kha)* , is enough for you.

3) Manuscript *(Kha)* , cited ten years ago.

4) Manuscript *(Kha)* , your skin.

5) Narrated by Al-Bukhārī, chapter: lustration, 6 - 9; An-Nasā'ī, book: the purity, 198.

6) Manuscript *(Kha)* , pretexts instead of years.

7) Reported by 'Aḥmad' Ibn Ḥanbal in his attributed, volume 4/263.

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170 - 'Abū' Ubayda narrated, according to Jābir 'Ibn Zayd, after 'Ibn' Abbās, that 'Ammār' Ibn Yāsir has said: Being in a state of impurity (1), I rolled over on the ground. The Prophet, may *Allah* bless him and greet him, said (2): will not be enough for you? ". And, he rubs his face and his hands up to the wrists (3).

171 - Abū 'Ubayda reported, according to Jābir' Ibn Zayd after 'Ibn' Abbās that 'Ammār' Ibn Yāsir, that *Allah* be pleased with him, said: "We have made the lustration sprayed with the Prophet, *Allah* bless him and greet him. It consisted of knocking on the ground once and for rub the face (4) and again to rub the hands ”(5).

26) - "The prohibition of the patient to make lotion (major ablutions) '

[1]) Manuscript *(Kha)*, he told me.
[2]) Manuscript *(Kha)*, he once touched the face.
[3]) Reported by 'Aḥmad' Ibn Ḥanbal in his attributed, volume 4/263 - 265 - 320; Al-Bukhārī, chapter: lustration, 4 - 5 - 8; 'Abū Dāwūd, chapter: purity, 121 and An-Nasā'ī, purity, 195 - 199 - 200.
[4]) Manuscript *(Kha)*, he touched.
[5]) Reported by 'Aḥmad' Ibn Ḥanbal in his attributed, volume 4/263. Al-Bukhārī, chapter: lustration, 5 - 8; Tirmiẓī, purity, 110; Ad-Dārimī, chapter: the ablutions, 66.

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172 - 'Abū' Ubayda reported, according to Jābir 'Ibn Zayd, that 'Ibn' Abbās, said: “During the expedition known as “Ẓāt As-Salāsil”, 'Amru' Ibn Al-'Āṣ, who had the command of the troops, found himself in a state of impurity. Fearful of catching a disease from the frigid state of water, he forced himself to make the sprayed lustration. At back, the people accompanying him informed the Prophet, may *Allah* bless him and greet him, for what 'Amru. The Prophet, may *Allah* bless him and greet him, said: “O 'Amru! Why did you act like this and where did you get it from su ”. 'Amru replied: I referred to the verse where *Allah* said, "And don't kill yourselves." *Allah* , in truth, remain mercy *Allah* x towards you ”(women, 29). The Prophet, may *Allah* bless him and greet him, laughed and did no objection.

173 - 'Abū' Ubayda reported that Jābir 'Ibn Zayd was informed that a man had polluted himself during a trip on a very cold day. He then abstained to make his lotion. But, we ordered it ([1]). Having it so done, he died. The news was transmitted to

[1]) Where ordered it, that is to say the lotion.

Prophet, may *Allah* bless him and greet him. He said, "They have it killed, may *Allah* kill them! "([1]).

174 - 'Abū' Ubayda reported that Jābir 'Ibn Zayd was informed that some people witnessed the death of a smallpox. It was explained to the Prophet, that *Allah* the bless and greet him, which these people had commanded there to make the lotion. His pain worsened and caused his dead. The Prophet, may *Allah* bless him and greet him, then said: “They killed him. May *Allah* kill them (2 - Why did he not they did not recommend sprayed lustration ”(3).

1) Reported by 'Aḥmad' Ibn Ḥanbal in his attributed, volume 1/370; 'Abū Dāwūd, chapter: purity, 125; 'Ibn Māja, purity, 93 and Ad-Dāraquṭnī, volume 1/190.

2) Manuscript *(Kha)*, may Allah kill them.

3) See Ḥ *adīth*, n ° 173.

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CHAPTER: OF PRAYER and OBLIGATION TO ACQUIRE

27) - "The call to prayer"

175 - 'Abū' Ubayda reported, according to Jābir 'Ibn Zayd, according to 'Abū Sa'īd Al-Khidrī that the Prophet, that *Allah* bless him and greet him, said: "When you hear the call to prayer, repeat exactly the words of the *Mu'a ẓẓ in* . The formulas of the call to prayer (*Al-A ẓ ān*) as well as that of the ultimate call of the state of prayer must be repeated twice each ”(1).

176 - 'Abū' Ubayda reported, according to Jābir 'Ibn Zayd, whom 'Abū Sa'īd Al-Khidrī once said to an individual:

1) Reported by 'Aḥmad' Ibn Ḥanbal in his attributed, volume 1/120; volume 2/168; volume 3/6 - 53 - 90; volume 4/92 - 93 - 95…; volume 6/9 - 326; Al-Bukhārī in the chapter: the call to prayer, 7; Muslim, chapter: prayer, 10 - 11; At-Tirmiẓī, chapter: prayer, 40; merits (*Manāqib*), 1; An-Nasā'ī, the call to prayer, 33 - 35 - 37; 'Ibn Māja, chapter: the call to prayer, 4; Ad-Dārimī, chapter: prayer, 10 and Mālik in *Al-Muwa ṭṭ a '* , chapter: the call, 2.

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“I see that you like the pastoral and Bedouin life. When

you will take your herds to graze in the middle of the desert and you will make the call to prayer, raise your voice as you say it. Because whoever hears the voice of the one responsible for ensuring the call to prayer, genius, man or object will bear witness in his favor on the day of resurrection ". This is what i have heard from the Prophet, may *Allah* bless and greet him (1).

177 - " Abū 'Ubayda narrated from Jābir' Ibn Zayd according to 'Abū Sa'īd Al-Khidrī, that the Prophet, that *Allah* bless him and greet him, ordered the *Mu'a ẓẓ in* to announce "Pray in your homes when the night is cold, rainy and windy (2) "(3).

28) - "Prayer times"

178 - Abū 'Ubayda reported, according to Jābir' Ibn Zayd that 'Anas' Ibn Mālik said: We were

1) Reported by 'Aḥmad' Ibn Ḥanbal in his attributed, volume 3/35 - 43; Al-Bukhārī in the chapter: the call to prayer, 5; uniqueness, 52; the beginning of creation, 12.An-Nasā'ī, chapter: the call to prayer, 14 and Mālik in *Al-Muwa ṭṭ a '* , chapter: the call, 5.

2) In another copy, thunder is cited instead of the term "wind".

3) Reported by 'Aḥmad' Ibn Ḥanbal in his attributed, volume 2/103; volume 4/220; Al-Bukhārī in the chapter: the call to prayer, 18; Muslim, chapter: the travelers, 22 - 23; 'Abū Dāwūd, chapter: prayer, 208 and Mālik in *Al-Muwa ṭṭ a '* , chapter: purity, 10.

make the midday prayer (*Al-Dhuhr*) with the Prophet, that *Allah* bless him and greet him. Suddenly an individual came out (1) for Banū 'Amru' 'Ibn' Awf. He finds them doing afternoon prayer (*al-'A ṣ r*) ".

179 - 'Abū' Ubayda narrated, according to Jābir 'Ibn Zayd according to 'Abū Hurayra that the Prophet, may *Allah* the bless and greet him, said: "When the heat increases, wait until it is cooler to say the midday prayer. In indeed, the great heat is an emanation of Gehenna ".

Ar - Rabī 'says: emanation here means breath (2).

180 - 'Abū' Ubayda reported, according to Jābir 'Ibn Zayd that 'Ā'isha, the wife of the Prophet, may *Allah* the

bless and greet him, said: The Prophet, *Allah* bless him and greet him, made the afternoon prayer (*Al-'A ṣ r*) when the sun was entering his room and before he went out of her ”(3).

1) Manuscript *(Kha)* means: suddenly he comes out.

2) Reported by 'Aḥmad' Ibn Ḥanbal in his attributed, volume 2/229 - 238 - 256; volume 3/9 - 53 - 59; volume 4 / 250-262; volume 5/155 - 162 - 176; Al-Bukhārī in the chapter: synchronizations, 9 - 10; the call to prayer, 18; the beginning of the creation, 10; Muslim, chapter: mosques, 180 - 181 - 183…; 'Abū Dāwūd, chapter: prayer, 4; At-Tirmiẓī, chapter: timetables, 5; An-Nasā'ī, timetables, 5; 'Ibn Māja, chapter: prayer, 4; medicine, 19; 'Abū Dāwūd, prayer, 14 and Mālik in *Al-Muwa ṭṭ a '* , chapter: *Waqūt* , 27 - 28 - 29.

3) Narrated by Al-Bukhārī in the chapter: the appointed times, 1 - 13; *Khams* , 4; Muslim, chapter: mosques, 170 - 176; 'Abū Dāwūd, chapter: prayer, 5;

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181 - 'Abū' Ubayda reported, according to Jābir 'Ibn Zayd that 'Ā'isha, the wife of the Prophet, may *Allah* the bless and greet him, said: The Prophet, *Allah* bless him and greet him, made the dawn prayer (*Al-Fajr*) at the time where his wives are covered with their dresses. It was so dark that they were unrecognizable.

Ar-Rabī 'said: Al-Mirwatu means aprons. *Al-Ghabash* is synonymous with Al -*Ghalas* i.e. *Al-Dhulma* (darkness) (1) ”(2).

182 - 'Abū' Ubayda narrated from Jābir 'Ibn Zayd according to 'Abū Hurayra, that the Prophet, may *Allah* the bless and greet him, said: "I thought of ordering to bring logs, then to order the fulfillment of the prayer, in order to appeal to her (3) and designate someone for the lead. Then I leave (4 to be able to go set fire

At-Tirmiẓī, chapter: prayer 6; An-Nasā'ī, timetables, 8; Ad-Dārimī, chapter: the prayer, 2 and Mālik in *Al-Muwa ṭṭ a '* , chapter: prayer, 2.

1) Manuscript *(Kha)* , that is, darkness mixed with whiteness. Its beginning is *Al - Ghabash* then *Al - Ghalas* and like that at the end.

2) Reported by 'Aḥmad' Ibn Ḥanbal in his attributed, volume 6/33 - 37 - 179…; Al-Bukhārī in the chapter: prayer: 13; the fixed times, 27; the call to prayer, 163; Muslim, chapter: mosques, 230 - 232; 'Abū Dāwūd, chapter: prayer, 8; At-Tirmiẓī, chapter: synchronizations, 2 and An-Nasā'ī, timetables, 25; forgetting, 101.

Narrated by Ad-Dārimī, prayer, 20 and Mālik in *Al-Muwa ṭṭ a '* , chapter: the

prayer, 4.
3) Manuscript *(Kha)* , at prayer.
4) Manuscript *(Kha)* , I'm heading towards.

to people's homes. If an individual of the people who have
of my soul knew how to find a few fatty bones or two beautiful ones
sheep's feet, he would certainly have attended the prayer of
evening (*Al-'Ishā '*) ”(1).

183 - 'Abū' Ubayda reported that Jābir 'Ibn
Zayd, May *Allah* bless his soul, said: When he was, a
day, sat down and the question of rushing the
prayer or have it postponed. He said: “I heard the Prophet,
may *Allah* bless him and greet him, say: This is the prayer of
hypocrites. One of them sits down and lets himself be carried away
through discussion until the sun turns pale. There it is
gets up to say the prayer hastily as if pecking.
During the four *Rak'a* , he only mentions *Allah* very
rarely ”(2).

184 - 'Abū' Ubayda reported, according to Jābir 'Ibn
Zayd, having been informed that the Prophet, *Allah* the
bless and greet him, said: "Whoever forgets or falls asleep

1) Reported by 'Aḥmad' Ibn Ḥanbal in his attributed, volume 1/450; Al-Bukhārī
in the chapter:
The sentences, 52; the call to prayer, 29; At-Tirmiẓī, chapter: prayer, 48; Year-
Nasā'ī, chapter: *Imāma* , 49 and Mālik in *Al-Muwa ṭṭ a '* , chapter: the group, 3.
2) Reported by 'Aḥmad' Ibn Ḥanbal in his attributed, volume 3/103 - 149 - 185…;
Muslim, chapter: mosques, 195; 'Abū Dāwūd, chapter: prayer, 5; At-
Tirmiẓī, chapter: the fixed times, 6. Narrated by An-Nasā'ī, the fixed times, 9 and
Mālik in *Al-Muwa ṭṭ a '* , chapter: Koran, 46.

without saying a prayer will have to say it once he leaves
account ”. 'Ar-Rabī' says: this is valid as long as the hour
set for prayer has not yet elapsed (1).

185 - 'Abū' Ubayda narrated, according to Jābir 'Ibn
Zayd, whom the mother of believers (2) commanded her

serving 'Abū Yūnus to transcribe the Quran for her. It asked him, that once he had reached the verse (Accomplish diligently your prayers as well as the prayer median…), to inform him. When he reached the verse and she told him, she dictated to him: (Accomplish diligently your prayers, as well as the middle prayer which is the afternoon prayer (*Al-'A ṣ r*), and stand up to *Allah* in all devotion. She added: "I heard it like that from the Prophet, may *Allah* bless him and greet him " (3).

1) Reported by 'Aḥmad' Ibn Ḥanbal in his attributed, volume 3/31 - 44; Al-Bukhārī in the chapter: the fixed times, 38; Muslim, chapter: mosques, 309 - 314 - 316; At-Tirmiẓī, chapter: prayer, 16 - 17; An-Nasā'ī, fixed times, 52 - 54; Ibn Māja, chapter: prayer, 10 - 11 - 26; the call to prayer, 122 and Mālik in *Al-Muwa ṭṭ a '* , chapter: *Waqūt* , 25.

2) He means; Saying the mother of believers means' Aisha, may *Allah* be pleased from her because Jābir learned from her and 'Abū Yūnus was her client. AT *Al-Muwa ṭṭ a '* , we designated Ḥafṣa that *Allah* be satisfied with her then in the copy Al-Quṭb, the name of 'Aisha has been clearly announced, may *Allah* be pleased with her.

3) Narrated by 'Aḥmad' Ibn Ḥanbal in his attributed, volume 5/8 and 'Abū Dāwūd, chapter: prayer, 5.

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29) - "On the obligation to perform prayer both in the place of residence and trip "

186 - 'Abū' Ubayda reported, according to Jābir 'Ibn Zayd, that 'Ā'isha the mother of the Believers said: "The prayers prescribed were first fixed at two *Rak'a* genuflections (*Rak'a*) each, as well in the place of residence of the faithful that during his journey. The prayer of the journey was then maintained at two, while that carried out in the place of residence was made longer ”(1).

187 - 'Abū' Ubayda narrated, according to Jābir 'Ibn Zayd, whom a man asked 'Abd Allah' Ibn 'Umar: “O 'Abū' Abd-Ar-Raḥmān, why the prayer of fear and that of the place of residence mentioned in the

Quran, while the travel prayer is not? 'Abd
Allah 'Ibn' Umar answered him: *Allah* sent us

[1]) Reported by 'Aḥmad' Ibn Ḥanbal in his attributed, volume 1/69 - 243 - 254…
volume 2/271 - 489 - 505; volume 3L 102, volume 5/316 - 326 - 330, volume 6/85 - 440
- 451; Al-Bukhārī in the chapter: prayer, 1; the call to prayer, 95, the
funeral, 56, wills, 25, the price of blood paid, 67; Muslim, chapter: the
mosques, 1 - 5, virtues, 52 and 'Abū Dāwūd, chapter: *Al-Watr* , 7, journey, 1- 18.
Reported by At-Tirmiẓī, chapter: Friday, 41; An-Nasā'ī, fear, 4; the young,
53; 'Ibn Māja, chapter: ablutions, 39; fasting, 11; Ad-Dārimī, chapter: the
prayer, 152 and Mālik in *Al-Muwa* ṭṭ *a '* , chapter: journey, 8.

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Muḥammad, may *Allah* bless him and greet him, and we will not
knew nothing. So we must therefore act as we do.
let us see act ([1]).

188 - 'Abū' Ubayda narrated from Jābir 'Ibn
Zayd from 'Abbās may the Prophet, *Allah* bless him
and greet him, said: "the resident must do seventeen
genuflections and the traveler eleven ". He therefore aims at the five
prayers ([2]).

189 - 'Abū' Ubayda reported, according to Jābir 'Ibn
Zayd, according to 'Ibn' Abbās that the five prayers were
prescribed to the Prophet, may *Allah* bless and greet him, two
years before his Hegira. He said the prayer, turning to the side
of Jerusalem for seventeen months. The *An ṣ ārs* and the
inhabitants of Madinah prayed by turning their faces
on the Jerusalem side for nearly two years before the
Prophet, may *Allah* bless him and greet him, join them.
The Prophet, may *Allah* bless him and greet him, had
already turned his face *towards* Al *-Ka'ba* , in Mecca, when

[1]) Reported by 'Aḥmad' Ibn Ḥanbal in his attributed, volume 2/65 - 94 - 148; Year-
Nasā'ī, shortening, 1; 'Ibn Māja, chapter: the call to prayer, 73 and Mālik
in *Al-Muwa* ṭṭ *a '* , chapter: the journey, 7.

[2]) Reported by 'Aḥmad' Ibn Ḥanbal in his attributed, volume 1/238; Muslim,
chapter: the travelers, 6 and At – Tirmiẓī, chapter: Friday, 39 in these
terms: "The traveler must genuflect twice and the resident four".

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of his prayer for eight years, until he made his night trip to Jerusalem. Then he turned from new to *Qibla* . Ar-Rabī 'said: In *Al-Ka'ba* , the devotees differed over the character of the prayer of *Watr* . Is it compulsory or not? He said to them: the Prophet, may *Allah* bless him and greet him, said: " *Allah* has prescribed to his faithful five prayers to be made during the day and night. The one who fulfills them perfectly, by not omitting none of his rules, *Allah* guarantees him to admit it to the paradise. On the other hand, *Allah* promises damnation in hell to the one who neglects it ". There was no mention of the prayer of *Watr* in Ḥ *adīth* . In my opinion, she is not so obligatory. *Allah* is, however, the most learned (1).

190 - 'Abū' Ubayda, reported, according to Jābir 'Ibn Zayd, according to 'Ibn' Abbās that "the Prophet, may *Allah* the bless and greet him, stayed in Mecca for fifteen days, during the year of conquest (*Al-Fat* ḥ). He shortened his prayer while not having the intention of remaining there ". Ar-

1) Narrated by Al-Bukhārī in the chapter: belief, 34; prayer, 1, the science, 6; tricks, 3; Muslim, chapter: belief, 8-10-29; alms legal (*Zakāt*), 1 - 41 - 63. 'Abū Dāwūd, chapter: purity, 97; At-Tirmiẓī, chapter: exegesis, 53; An-Nasā'ī, prayer, 1 - 4 - 6; belief, 33 - 45; 'Ibn Māja, chapter: legal alms (*Zakāt*), 1. Ad-Dārimī, chapter: prayer, 208 and Mālik in *Al-Muwa* ṭṭ *a '* , chapter: the night prayer, 14.

Rabī 'said that this tradition is an argument for consider the traveler in the same way as the resident sedentary, as to the performance of the prayer without listen to it, if this traveler intends to spend a stay of at least four days, at the place where he stationed (1).

191 - Ar-Rabī 'narrated from' Abū Ayyūb Al-'Anṣārī, may the Prophet *Allah* bless him and greet him, said, "For the prayer of Al -*Watr* , do five genuflections. Yes you can't, do it three. If you can't, make one. If you can't, make them

gesturing ”(2).

192 - 'Abū' Ubayda reported that Jābir 'Ibn Zayd said: "The odd prayer (*Watr*), the rite of stoning (symbolic of Satan on the pilgrimage), circumcision and personal toilet are all prophetic traditions of which completion is mandatory. As for the odd prayer, the Prophet, may *Allah* bless him and greet him, told his companions: " *Allah* has given you in addition a sixth

1) Narrated by 'Abū Dāwūd, chapter: the journey, 10 and' Ibn Māja, chapter: the residence, 76 - 191; An-Nasā'ī, book: Awakening in the Night, 40.

2) Narrated by An-Nasā'ī, chapter: awakening during the night, 40.

prayer which is a favor worth more than having brown camels. This is the odd prayer ”(1).

30) - "The prayer of fear"

193 - Abū 'Ubayda reported that Jābir' Ibn Zayd, said: "A group of Companions of the Prophet, may *Allah* bless him and greet him, reported to me that they made the prayer of fear with the Prophet, may *Allah* bless him and greet, during the expedition of *Ẓ āt Al-Riqā '* , among others. According to some, among those who attended the expedition, members of a group of faithful lined up behind the Prophet, may *Allah* bless and greet him, while than members of the other group, faced the enemy. The Prophet, may *Allah* bless him and greet him, prayed with the members of the first group a *Rak'a* and he remained standing. The members of this first group continued

1) Reported by 'Aḥmad' Ibn Ḥanbal in his attributed, volume 1/38 - 54 - 363; volume 2/166; Volume 4/177; volume 5/96 - 233 - 238 .., volume 6/150; Al-Bukhārī in the chapter: Friday, 29; holy war (*Al-Jihād*), 102; the virtues of Companions, 9; The invasions, 38; clothing, 28; meals, 1; Muslim, chapter: the virtues of the Koran, 32 - 34; 'Abū Dāwūd, chapter: *Al-Watr* , 1, the science, 1; At-Tirmiẓī, chapter: *Al-Watr* , 1; An-Nasā'ī, legal alms (*Zakāt*), 1 ..; 'Ibn Māja, chapter: the call to prayer, 114; Ad-Dārimī, chapter: prayer, 208 and Mālik in *Al-Muwa ṭṭ a '* , chapter: journey, 43.

their prayer. They did the second *Rak'ah* and then they are
went to face the enemy. The members of the second group
arrived. The Prophet, may *Allah* bless him and greet him,
made only one *Rak'a* pray with them and then he remained standing.
The members of this second group completed the
second *Rak'a* . Once this has been completed, the Prophet,
may *Allah* bless him and greet him, said the greeting
final for all. Members of another group said: The
Prophet, may *Allah* bless him and greet him, prayed with the
members of the first group a *Rak'a* . These members are
went, just after, to face the enemy. Members of
second group come next, the Prophet, may *Allah* the
bless and greet him, prayed with them a second rak 'a
then, he delivered the final greeting. All members
present did the same. So the Prophet, may *Allah* the
bless and greet him, don't pause, to allow
each of the groups to complete their prayer as the
reports the first version. Ar-Rabī 'reported that' Abū
'Ubayda said:' As for us, we are adopting the practice
reported in the second version, which is the one adopted by

'Ibn
'Abbās and
'Ibn
Mas'ūd and many others
Companions ”(1).

31) - "The prayer of the eclipse"

194 - 'Abū' Ubayda narrated from Jābir 'Ibn
Zayd, that 'Ibn' Abbās said: There has been an eclipse (2) of
sun, in the time of the Prophet, *Allah* bless him and
greet. He then makes a prayer with the faithful during which,
he stands for a long time, reciting a long passage from the

surah of the cow (*Al-Baqara*). He then makes a long inclination. He stands up and remains standing for a long time, but not as much as the first time. He prostrates himself then, then get up again while standing for a long time, but less than the first time. He tilts again and remains so for a long time, however less than the first inclination. He sits up again and remains standing a good

1) Reported by 'Aḥmad' Ibn Ḥanbal in his attributed, volume 1/232 - 265 - 357…; volume 2/65 - 131 - 147…; volume / 25 - 49 - 68…; volume 5/49 - 183 - 159 .., volume 6/275; Al-Bukhārī in the chapter: the fear, 1 - 2 3; invasions, 31; exegesis 2/44; Muslim, chapter: the travelers, 305 - 307 - 309; 'Abū Dāwūd, chapter: the journey, 12 - 15 - 17 - 19; At-Tirmiẓī, chapter: Friday, 46; Narrated by An-Nasā'ī, chapter: *Al-'Imāma* , 41; the shortening, 1; the prayer of prayer, 1 - 3 - 7 - 9; 'Ibn Māja, chapter: the call to prayer, 73 - 151; Ad-Dārimī, chapter: prayer, 158 and Mālik in *Al-Muwa ṭṭ a '* , chapter: the prayer of fear, 1 - 3, journey, 4 - 7.

2) Manuscript *(Kha)* , eclipse.

moment, but less than before. Finally, after a prostration, he ends his prayer, the sun having cleared this moment. He said: "The sun and the moon are two signs of the signs of *Allah* , may he be mighty and great. They neither for the death of the individual nor for his birth. When you witness an eclipse, summon *Allah* ”(1).

195 - 'Abū' Ubayda narrated from Jābir 'Ibn Zayd that 'Ā'isha, the mother of Believers said: "The sun eclipsed (2), at the time of the Prophet, may *Allah* the bless and greet him, on the day of the death of his son 'Ibrāhīm on him be salvation.

The prophet, may *Allah* bless him and greet him, prayed with the faithful while remaining standing for a long time (3) ”.

Ar-Rabī 'says: we have already quoted his prayer in Ḥ *adīth* of 'Ibn' Abbās. Jābir reports that 'Ā'isha said: Once the prayer ended, the Prophet, *Allah* bless him and greet, uttered a sermon to the faithful. He praised *Allah* then he said, “The sun and the moon are two signs among others.

[1]) Reported by 'Aḥmad' Ibn Ḥanbal in his attributed, volume 2/109; Al-Bukhārī in the chapter: the eclipse, 1 - 2 - 4; the beginning of creation, 4; marriage, 88; Muslim, chapter: the eclipse, 3 - 12 - 16 - 28; Mālik, chapter: the eclipse, 1 - 2.
[2]) Manuscript *(Kha)*, eclipsed.
[3]) Manuscript *(Kha)*, it took a long time.

They are not eclipsed either for the death of the individual nor for his birth. When you see this phenomenon, invoke *Allah* , praise his greatness, implore his forgiveness and make alms ". He adds: "O nation of Muḥammad, if you know what i know you will laugh a little while and cry for a long time ". 'Ā'isha added: "The Prophet, may *Allah* bless him and greet him, ordered the faithful to seek refuge with *Allah* from the torments of the grave ". Ar-Rabī 'asserts that Jābir has supported the assertion of the torments of the tomb ([1]).

32) - "Morning prayer and prayers supererogatory "

196 - Abū 'Ubayda, reported, according to Jābir' Ibn Zayd, may 'Ā'isha, the mother of the Believers, may *Allah* be satisfied with her, said: "The Prophet *Allah* bless him and greet him, never made the supererogatory prayer of the morning. I did it. The Prophet, may *Allah* bless him and greets, in fact refrained from certain practices by wanting yet accomplish them. He feared that these practices, a

[1]) See Ḥ *adīth*, n ° 194.

once adopted by the faithful, become obligatory to them for them "([1]).

197 - Abū 'Ubayda reported, according to Jābir' Ibn Zayd, having been informed that 'Um Hāni' Bint 'Ab ī Ṭālib has said: "The Prophet, may *Allah* bless him and greet him, made the morning prayer in eight prostrations (*Rak'āt*), while

being wrapped with a single garment (2).

198 - Abū 'Ubayda, reported, from Jābir' Ibn Zayd, that 'Abū Sa'īd Al-Khidrī said: “The Prophet, that *Allah* bless him and greet him, made two prostrations (*Rak'āt*) before and after the noon prayer (*Al-Dhuhr*), two *Rak'āt* after the sunset prayer (*al-Maghrib*) and two more after the evening one (*Al-'Ishā '*). He didn't pray after the office on Friday until the departure of the faithful. There he has

1) Reported by 'Aḥmad' Ibn Ḥanbal in his attributed, volume 6/85 - 86 - 168… Narrated by Al-Bukhārī in the chapter: *Tahajjud* , 5 - 32. Narrated by Muslim, chapter: the travelers, 27 - 28.

2) Reported by 'Aḥmad' Ibn Ḥanbal in his attributed, volume 6/343 - 423 - 425; Al-Bukhārī in the chapter: prayer, 4, tithe (*Al - Jizya*), 9; the rules of driving, 94; Muslim, chapter: the travelers, 82; An-Nasā'ī, chapter: purity, 142; Ad-Dārimī, chapter: prayer, 51 and Mālik in *Al-Muwa ṭṭ a '* , chapter: the travel, 27 - 28.

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prayed two *Rak'āt* . But, he had the chance to pray for part of the night as much as *Allah* pleased (1).

199 - Abū 'Ubayda narrated from Jābir' Ibn Zayd may 'Ā'isha, may *Allah* be pleased with her, said: “The Prophet, may *Allah* bless him and greet him, prayed while making thirteen *Rak'āt* during the night. Then he prayed after the call at the dawn prayer (*A ṣ - Ṣ ub ḥ*) (2), he made a prayer of two *Rak'āt* which were brief ”(3).

200 - Abū 'Ubayda reported, according to Jābir' Ibn Zayd, that 'Umar said: "When the Prophet, may *Allah* the bless and greet him, made a prayer while standing on his mount on the way, he stood in the direction of his mount". Ar-Rabī 'said: it is in the case of prayers supererogatory (4).

1) 'Al-Bukhārī in the chapter: Friday, 39; Muslim, chapter: Friday, 71; An-Nasā'ī, chapter: *Al - Imāma* , 64; on Friday, 43 and Mālik in *Al-Muwa ṭṭ a '* , chapter: the journey, 69.

2) Manuscript *(Kha)* , for dawn.

3) Reported by 'Aḥmad' Ibn Ḥanbal in his attributed, volume 6/6 - 232 - 279…; Al-Bukhārī in the chapter: ablutions, 36; the call to prayer, 12 - 15; *Tahajjud* , 28 - 29 water, 1; work in prayer, 1; genesis of sura 3/19 -

20; 'Abū Dāwūd, chapter: volunteering, 23 - 25 - 26. At-Tirmiẓī, chapter:' al-water, 6; Narrated by An-Nasā'ī, chapter: the appointed times, 39; the call to prayer, 41; waking up during the night, 9; 'Ibn Māja, chapter: the call to prayer, 101-125 - 181. Ad-Dārimī, chapter: prayer, 148 - 165 - 196 and Mālik in *Al-Muwa ṭṭ a '* , chapter: night prayer, 10 - 11 - 29.

4) Reported by 'Aḥmad' Ibn Ḥanbal in his attributed, volume 2/4 - 7 - 13…; Al-Bukhārī in the chapter: prayer, 31; water, 6, the shortening of the prayer, 7

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201 - Abū 'Ubayda narrated from Jābir' Ibn Zayd, may The Prophet, may *Allah* bless him and greet him, said, "When any of you enter the mosque, that he make a prayer of two *Rak'āts* , before sit down ”. 'Ar-Rabī' reports that Abū Ayyūb Al-Anṣārī has prayed four *Rak'āt* (supererogatory) before those at noon. In questioning him about this, he replied: "I, myself, seeing the Prophet, may *Allah* bless and greet him, do so. Asking the Prophet, may *Allah* bless and greet him, on the reason, he said to me: "It is a question of an hour when the doors from Heaven are open. So I like a pious work, on my part, be raised there to Heaven ”(1).

33) - " *Al - 'Imāma* of supererogatory prayers"

202 - 'Abū' Ubayda reported, according to Jābir 'Ibn Zayd, that 'Anas' Ibn Mālik said: “My grandmother

- 9 - 12; work in prayer, 15; the pilgrimage, 82; invasions, 33; Muslim, chapter: prayer, 248; travelers, 23 - 33 -37 - 40; mosques, 32; 'Has drunk Dāwūd, chapter: the journey, 8-9; At-Tirmiẓī, chapter: prayer, 143 - 144 -; water, 14; genesis of sura 2/4; An-Nasā'ī, chapter: prayer, 23; the *Qibla* , 2; waking up during the night, 33; 'Ibn Māja, chapter: the call to prayer, 127; Ad-Dārimī, chapter: prayer, 181 - 213 and Mālik in *Al-Muwa ṭṭ a '* , chapter: the travel, 22 - 25.

1) Reported by 'Aḥmad' Ibn Ḥanbal in his attributed, volume 5/295 - 296 - 303 …; 'Ibn Māja, chapter: the call to prayer, 188; Ad-Dārimī, chapter: prayer, 114 and Mālik in *Al-Muwa ṭṭ a '* , chapter: the journey, 57.

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Mulayka once invited the Prophet, may *Allah* bless him and greets him at a meal she has prepared for him. The Prophet, that

Allah bless him and greet him, has eaten. Then he said:
“Get up so that I may preside over you in prayer” (1).
'Anas said: I rushed (2 to bring back a mat, blackened
by force of use. I sprayed it with water. So,
the Prophet, may *Allah* bless him and greet him, stands in front of
we. An old man and I stand behind him (3) and the
old woman behind us. He presided over us in a prayer of
two *Rak'āt* . Then he left (4).

203 - Abū 'Ubayda narrated from Jābir' Ibn
Zayd that 'Ibn' Abbās informed him that he had spent the night
with his maternal aunt, Maymūna, wife of the Prophet,
may *Allah* bless and greet him. 'Ibn' Abbās said: "I myself
am lying off the pillow and the Prophet, may *Allah* the
bless and greet him, and his wife the length of this pillow.

1) Manuscript *(Kha)* , for me to pray.

2) Manuscript *(Kha)* , cited I have chosen.

3) To have said the Shaykh. But another version among our people: and the orphan. He has it called Shaykh given his status in the narratives, so during prayer he was orphan, the two objections depend on two situations.

4) Reported by 'Aḥmad' Ibn Ḥanbal in his attributed, volume 3/131 - 145 - 149 …; Al-Bukhārī in the chapter: the call to prayer, 41 - 161; prayer, 20; *Tahajjud* , 3; Muslim, chapter: mosques, 226. 'Abū Dāwūd, chapter: the prayer, 70 - 91; At-Tirmiẓī, chapter: prayer, 159; An-Nasā'ī, chapter: the mosques, 8; Ad-Dārimī, chapter: prayer, 61 and Mālik in *Al-Muwa ṭṭ a '* , chapter: the journey, 31.

The Prophet, may *Allah* bless him and greet him, falls asleep
until midnight or shortly before or after. When he wakes up he is
rub the face with the hand. He recites the last ten
verses of the sura of the family of 'Imrān (*' Āl-'Imrān*).
Then he went to perform his ablutions perfectly with
a water bottle hung up and began to pray. 'Ibn' Abbās
said: I got up and did as he did, then I stood
am standing by his side. He then puts his right hand on
my head and takes me by the ear while rolling my
ear between his fingers. He then does twelve *Rak'āt* . He did
Al- *Watr* then he goes to bed until the arrival of the *Mu'a ẓẓ in* . The,

he gets up, prays two *Rak'āt* which are light and goes out for perform the dawn prayer (*A* ṣ - Ṣ *ub* ḥ) ". 'Ibn' Abbās me said: "Do so, O Jābir, doubling the number in the month of *Ramadhān* 'Ar-Rabī' says: this is an old skin.

204 - 'Abū' Ubayda reported, according to Jābir 'Ibn Zayd, may 'Ā'isha, wife of the Prophet, may *Allah* bless him and greet him, said: The Prophet, *Allah* bless him and greet, prayed in the mosque. Many faithful (1) have it joined. Then he says the following night's prayer. The number of worshipers increased. This number has a lot

1) In the copy of Al-Quṭb, there the word "much" (*Kathīr*) does not exist.

increased during the third and fourth night. The Prophet, may *Allah* bless him and greet him, has ceased to return. The next day he said to them: "I noticed your behavior. I did not, in fact, refrain from with you, that because I feared that it would becomes an obligation for you ". This happened during the month of *Ramadhān* (1).

205 - Abū 'Ubayda related that Jābir' Ibn Zayd asked 'Ā'isha, how many prostrations the Prophet, may *Allah* bless and greet him, does he make *Rak'ah* in the month of *Ramadhān* ? She said: He did not exceed the thirteen *Rak'āt* , during *"Ramadhān* " then she said: "I ask the Prophet, may *Allah* bless him and greet him: Does he do you sleep before you say the Al- *Watr* prayer of a *Rak'a* ? He said to me: "O 'Ā'isha, if my eyes are sleeping, my heart remains awake "(2).

1) Narrated by Al-Bukhārī in the chapter: *Tahajjud* , 5; the call to prayer, 80; *Tarāwī* ḥ, 1; Muslim, chapter: the travelers, 177 - 178; 'Abū Dāwūd, chapter: *Ramdhān* , 1 and An-Nasā'ī, chapter: awakening during the night, 1 - 4.

2) Narrated by An-Nasā'ī, chapter: awakening during the night, 36.

34) - “From orientation towards *Al-Ka'ba* and Jerusalem "

206 - Abū 'Ubayda reported, according to Jābir' Ibn Zayd according to 'Ibn' Abbās, that the five prayers were prescribed to the Prophet, may *Allah* bless and greet him, two years before his emigration. He said the prayer in turning towards Jerusalem for seventeen months. The Partisans (*Al-An ṣ ār*) and the inhabitants of Medina made the prayer turning their faces towards Jerusalem, for nearly two years before the arrival of the Prophet, that *Allah* blesses and salutes him in their homes. The Prophet, that *Allah* bless him and greet him, turned his face to Al's side - *Ka'ba* in Mecca, during his prayer for eight years, until he made his night trip to Jerusalem. Then he turned to *Qibla again* (1).

207 - Abū 'Ubayda narrated from Jābir' Ibn Zayd, that 'Abd Allah' Ibn 'Umar said: "When people were in Quba, doing the dawn prayer (*al-Fajr*), someone finally said: The Prophet, *Allah* the bless and greet him, received, that night, a revelation

1) See Ḥ *adīth,* n ° 189.

Koranic ordering him (1) to orient himself, in prayer, in front of *Al-Ka'ba* , so orient yourself on his side. The faithful including faces were turned towards Syria, turned immediately towards the *Ka'ba* , in full prayer (2).

35) - "From the guide and the replacement at the head of faithful "

208 - Abū 'Ubayda reported, according to Jābir' Ibn Zayd, after 'Ibn' Abbās as the Prophet, may *Allah* the bless and greet him, said: "It is permissible to make the prayer under the guidance of every man whether fair or unfair, provided he does it correctly ”(3).

209 - Abū 'Ubayda reported, according to Jābir' Ibn Zayd after 'Ibn' Abbās, that the Prophet, may *Allah* the bless and greet him, said: "He who leads the prayer should

1) Manuscript *(Kha)*, it is ordered.

2) Reported by 'Aḥmad' Ibn Ḥanbal in his attributed, volume 2/16 - 26 - 105…; Al-Bukhārī in the chapter: prayer, 32; genesis of sura 2/16 - 17; *'A ḥ ād* , 1; An-Nasā'ī, chapter: *Qibla* , 3 and Mālik in *Al-Muwa ṭṭ a '* , chapter: *qibla* , 6.

3) Reported by 'Aḥmad' Ibn Ḥanbal in his attributed, volume 1/24 - 36; volume 3 / 329; volume 5/455.
Al-Bukhārī in the chapter: prayer, 32, holy war (*Al-Jihād*), 44; dime (*Jizya*), 22; genesis, 2/8, 4/8, 33/8; uniqueness, 24; Muslim, chapter: belief, 302; 'Abū Dāwūd, chapter: prayer, 62; holy war (*Al - Jihād*), 33 and Mālik in *Al-Muwa ṭṭ a '* , chapter: poetry, 10 - 12.

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to be the one who recites the Quran the best; If all the faithful are at the same rank in this area, it will be that of those who will know best the prophetic tradition (*Sunnah*); If they are in the same rank, it will be that of them, who will have emigrated first; If none stand out by this, the older, among them will have to lead the prayer ”(1).

210 - Abū 'Ubayda reported, according to Jābir' Ibn Zayd, according to 'Abū Hurayra, that the Prophet, may *Allah* the bless and greet him, said: "When an individual, among you, preside over the faithful in a prayer, let him shorten it. Because, among them are the sick, the weak, the elderly or faithful who have pressing needs. If, on the other hand, he pray alone, he will be able to lengthen his prayer as much as he please ”(2).

211- Abū 'Ubayda reported, according to Jābir' Ibn Zayd, may 'Ā'isha, the mother of the Believers, may *Allah* be satisfied with her, said: The Prophet, *Allah* bless him and

1) Reported by 'Aḥmad' Ibn Ḥanbal in his attributed, volume 3/48 - 51 - 84… volume 4/118 - 121; volume 5 / 71-272; Al-Bukhārī in the chapter: the call to prayer, 54; 'Abū Dāwūd, chapter: prayer, 60; At-Tirmiẓī, chapter: prayer, 60; An-Nasā'ī, chapter: *Al-'Imāma* , 3 - 5 - 11… *Al-Qibla* , 16 and 'Ibn Māja, book: the call to prayer, 5; state of prayer (*'Iqāma*), 46.

2) Reported by 'Aḥmad' Ibn Ḥanbal in his attributed, volume 2/317 - 486; Al-Bukhārī in the chapter: the call to prayer, 62; Muslim, chapter: prayer, 185; 'Abū Dāwūd, chapter: prayer, 124; An-Nasā'ī, chapter: *Al-'Imāma* , 35; 'Ibn

Māja, chapter: *'Iqāma* , 48 and Mālik in *Al-Muwa ṭṭ a'* , chapter: the group, 13.

salute, said: "Let 'Abu Bakr be ordered to lead
the prayer (1) of the faithful ”. 'Ā'isha said: "O Prophet, that
Allah bless him and greet him, if 'Abū Bakr replaces you,
no one will be able to hear her voice after her cry.
So give the order to 'Umar to lead it'. She says: The
Prophet, may *Allah* bless him and greet him, said:
gives the order to 'Abū Bakr to lead the prayer of the faithful ”.
'Ā'ïsha said: I told Ḥafṣa to tell the Prophet, that *Allah*
bless him and greet him, which I had already told him. Ḥafṣa said
to the Prophet, may *Allah* bless and greet him. The Prophet,
may *Allah* bless him and greet him said: "You are, indeed,
like the ladies of Joseph! I urge you to order
to 'Abū Bakr to lead the faithful in prayer ”. 'Ā'ïsha a
added: Ḥafṣa said: "I should have known that he could not
something good to happen to me through you ”(2).

212 - Abū 'Ubayda reported, according to Jābir' Ibn
Zayd, after 'Ibn' Abbās, that the Prophet, may *Allah* the
bless and greet him, said: "You will find, after me,
'Imāms who will delay the performance of the prayer at

1) Manuscript *(Kha)* , to lead the prayer.

2) Reported by 'Aḥmad' Ibn Ḥanbal in his attributed, volume 6/96 - 109 - 202…;
Al-Bukhārī in the chapter: The Prophets, 19; Tirmiẓī, chapter: merits
(*Manāqib*), 16; Dārimī in the introduction, 14 and Mālik in *Al-Muwa ṭṭ a '* ,
chapter: the journey, 83.

beyond the time fixed for it. If you live until
time, consider your prayer with them among the prayers
supererogatory ”(1).

213 - Abū 'Ubayda reports from Jābir' Ibn
Zayd after 'Ibn' Abbās that the Prophet, may *Allah* the
bless and greet him, said: "I feel like I see

people who will come after me and raise their hands,
praying like stubborn horse tails ”(2).
214 - Ar-Rabī 'reported, from' Ubāda 'Ibn Aṣ-
Ṣāmit, may the Prophet, may *Allah* bless him and greet him,
says: "There will be, after my time, leaders who
distracted by some business. They will delay the prayer.
Please, then, do it in due time ”: An individual said:
"O the Prophet, may *Allah* bless him and greet him, if I
live until the time they appear, may I pray
with them ? The Prophet, may *Allah* bless him and greet him,
says: "Yes, if you want" (3).

1) Reported by 'Aḥmad' Ibn Ḥanbal in his attributed, volume 4/124; volume 5/232;
Muslim, chapter: mosques, 26; 'Abū Dāwūd, chapter: prayer, 10 and' Ibn
Māja, chapter: *'Iqāma* , 150.

2) Reported by 'Aḥmad' Ibn Ḥanbal in his attributed, volume 5/86 - 88 - 93…;
Muslim, chapter: prayer, 119 - 121; 'Abū Dāwūd, chapter: prayer, 184; Year-
Nasā'ī, chapter: oblivion, 5 - 69 - 72.

3) Reported by 'Aḥmad' Ibn Ḥanbal in his attributed, tome5 / 314 - 315 - 329 and
'Ibn Māja, chapter: *' Iqāma* , 150.

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36) - “Collective prayer and the acknowledgment of the missed prayer "

215 - Abū 'Ubayda reported, according to Jābir' Ibn
Zayd, after 'Anas' Ibn Mālik, that the Prophet, that *Allah*
bless him and greet him, said: "Group prayer goes beyond
individual prayer of twenty-seven degrees of merit ”(1).
216 - Abū 'Ubayda reported, according to Jābir' Ibn
Zayd, according to 'Abū Hurayra, that the Prophet, may *Allah* the
bless and greet him, said: "Group prayer prevails over
the individual prayer of twenty-seven degrees ”(2).
217 - Abū 'Ubayda reported, according to Jābir' Ibn
Zayd, that 'Anas' Ibn Mālik, heard the Prophet, that
Allah bless him and greet him, say: "When the call to prayer
is launched, do not go there hastily; go to
all serenity, calmly. Join those who are
arrived on time. Complete, then, the part that you have

[1]) Reported by 'Aḥmad' Ibn Ḥanbal in his attributed, volume 2/65 - 102 - 112.;
Muslim, chapter: mosques, 249 - 250; Tirmiẓī, chapter: synchronizations,
47; An-Nasā'ī, *Al-'Imāma* , 42 and Mālik in *Al-Muwa ṭṭ a '* , chapter: the group, 1.
[2]) Reported by 'Aḥmad' Ibn Ḥanbal in his attributed, volume 2/273 - 484 - 529;
An-Nasā'ī, *Al-'Imāma* , 42 and Mālik in *Al-Muwa ṭṭ a '* , chapter: the group, 2.

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missed. In fact, one of you is seen praying
when he goes there ”([1]).

218 - 'Abū' Ubayda reported, according to Jābir 'Ibn Zayd, according to 'Abū Hurayra, that the Prophet, may *Allah* the bless and greet him, said: "If any of you has already done a prostration (*Rak'a*) of the dawn prayer (*A ṣ - Ṣ ub ḥ*) before the sun rises he then prayed on time canonical. If he has ever done a *Rak'ah* of the post-prayer noon before sunset ([2]), he also made the prayer of *'A ṣ r* ' ([3]).

219 - 'Abū' Ubayda narrated from Jābir 'Ibn Zayd, having been informed that a man called Muḥjin was, one day, seated in the assembly held by the Prophet, that *Allah* bless him and greet him. The ultimate call to prayer (*Al-'Iqāma*) was thrown. The Prophet, may *Allah* bless him and

[1]) 'Aḥmad' Ibn Ḥanbal in his attributed, volume 2/237 - 238 - 239; volume 5/306 - 310; Al-Bukhāri in the chapter: Friday, 18; the call to prayer, 20 - 23; Muslim, chapter: mosques, 51 - 52 - 53…. ; 'Abū Dāwūd, chapter: prayer, 54; Tirmiẓī, prayer, 127; An-Nasā'ī, chapter: *Al-'Imāma* , 57 and 'Ibn Māja, chapter: mosques, 2.
Narrated by Mālik in *Al-Muwa ṭṭ a '* , chapter: *Waqūt* , 5.
[2]) Manuscript *(Kha)* means: he lies down.
[3]) Reported by 'Aḥmad' Ibn Ḥanbal in his attributed, volume 2/236 - 254 - 260…; 'Abū Dāwūd, chapter: prayer, 5; 'Ibn Māja, chapter: prayer, 2 and Mālik in *Al-Muwa ṭṭ a '* , chapter: fixed times, 5.

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greet, stood up to lead the prayer. After fulfillment of the prayer, the Prophet, may *Allah* the bless and greet him, noticed that Muḥjin did not leave his square. He said to her: "What prevents you from praying?

with the faithful? Are you not a muslim? "
The man said: Yes, Prophet. I have already prayed at home.
The Prophet, may *Allah* bless him and greet him, said to him: "If you come to the mosque and you find the faithful praying,
join them even if you have already prayed at home ".
Ar-Rabī 'reports that' Abū 'Ubayda said: That
means that one must join the group that prays and consider
this supererogatory prayer (1).

37) - "From the beginning of the prayer"

220 - 'Abū' Ubayda narrated, according to Jābir 'Ibn Zayd, according to 'Alī' Ibn 'Abī Ṭālib, having been informed that the Prophet, may *Allah* bless him and greet him, said: "The entrance

1) Reported by 'Aḥmad' Ibn Ḥanbal in his attributed, volume 4/34; An-Nasā'ī, chapter: *Al-'Imāma* , 53; Mālik in *Al-Muwa ṭṭ a '* , chapter: the group, 9.

in prayer is done by saying Allah is the greatest
" *Takbīr* " (1); its completion is done by the greeting ".
221 - 'Abū' Ubayda narrated, according to Jābir 'Ibn Zayd, according to 'Abū Hurayra, that the Prophet, may *Allah* the bless and greet him, said: "If it was not the fear of too much embarrass my nation, I would have ordered my followers to pick your teeth with *'As-Siwāk* at each prayer and ablution "(2).

38) - "From the recitation of the Koran during the pray "

222 - 'Abū' Ubayda reported, according to Jābir 'Ibn Zayd, after 'Anas' Ibn Mālik, that the Prophet, that *Allah* bless him and greet him, said: "Incomplete is the prayer where one does not recite the first sura of the Koran ". Ar-Rabī '

1) " *Takbīr* " means: " *Allah* is Great".
2) Reported by 'Aḥmad' Ibn Ḥanbal in his attributed, volume 1/80 - 120 -; volume 2 / 245-250 - 259… volume 4/114 - 116; volume 5/193 - 410; volume 6/325 - 429; Al-Bukhārī in the chapter: Friday, 8; hope, 9; young, 27; Muslim, chapter: purity, 42; 'Abū Dāwūd, chapter: purity, 25; At-Tirmiẓī, chapter: the purity e, 18; An-Nasā'ī, book, 6; the fixed times, 20; 'Ibn Māja, chapter: the purity, 7; Ad-Dārimī, prayer, 168 and Mālik in *Al-Muwa ṭṭ a '* , chapter: purity,

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says: deception means the unfinished, that is, what is incomplete (1).

223 - 'Abū' Ubayda narrated, according to Jābir 'Ibn Zayd, that 'Ibn' Abbās said: The preamble of the Book is the first sura of the Koran. Recite it with the formula (2) “In the name of *Allah* , the Most Merciful *Allah* x, the Most Mercy *Allah* x ”. He adds that this formula is a verse of the Koran. Ar-Rabī 'reported that' Abū 'Ubayda reported (3) that Sa'īd 'Ibn Jubayr reported a similar Ḥ *adīth* after 'Ibn Abbās (4).

224 - 'Abū' Ubayda narrated from Jābir 'Ibn Zayd according to 'Abū Hurayra, that the Prophet, may *Allah* the bless and greet him, said: " *Allah* , may he be Mighty and Great, said: "I divided the prayer into two halves, one for me and the other for the faithful to whom I grant everything he asks ”. The Prophet, may *Allah* bless him and

1) Reported by 'Aḥmad' Ibn Ḥanbal in his attributed, volume 2/204 - 215 - 241… volume 3/42; volume 6 / 142-275; Muslim, chapter: prayer, 38 - 41; 'Has drunk Dāwūd, chapter: prayer, 132; volunteering, 13; At-Tirmiẓī, chapter: prayer, 116; genesis of sura 1/1; An-Nasā'ī, book, opening, 32; 'Ibn Māja, chapter: state of prayer (*Al-'Iqāma*), 11 - 172 and Mālik in *Al-Muwa ṭṭ a '* , chapter: the call, 39.

2) Manuscript *(Kha)* , I recite it and start to recite.

3) Manuscript *(Kha)* , after.

4) Narrated in a similar way by Al-Bukhāri, chapter: genesis of sura 1 / 1 with the terms of the preamble to the Book, also says the mother of the Book.

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greet, said again: "When the faithful say: Praise to *Allah* , Lord of the worlds. *Allah* says: the devotee has praised me. Yes the faithful says: The Most Merciful *Allah* x, the Most Merciful *Allah* x. The devotee said: *Allah* has praised me. If the faithful say: Master of the day of retribution. *Allah* says: My servant has glorified. When the faithful say: It is You that we adore and

it is You that we implore help. *Allah* says: This is to share between Me and My servant to whom I grant what he request ". Finally, when the faithful say: "Guide us in The right way; The path of those you have filled with blessings, not from those who have incurred your anger nor from those who lead you astray. *Allah* says: "This (1) concerns My servant and what he asked ”(2).

225 - 'Abū' Ubayda narrated from Jābir 'Ibn Zayd that 'Abū Hurayra said: One day after fulfilling a prayer and recited the Quran aloud, the Prophet, that *Allah* bless him and greet him, said: "Are there among you, someone who recited the Quran at the same time as me, later? ”. The faithful said: Yes, Prophet. The

1) Manuscript *(Kha)* , this.

2) Narrated by Al-Bukhāri in the chapter: the call to prayer, 155; *Tahajjud* , 21; Muslim, chapter: prayer, 38; 'Abū Dāwūd, chapter: the rules of conduct, 102; At-Tirmiẓī, chapter: *Al-Watr* , 19; the rules of conduct, 7 and An-Nasā'ī, chapter: the preamble, 32.

Prophet, may *Allah* bless him and greet him, said: "What you to argue with me in the Quran !? ". People stop then, to recite the Qur'an when the Prophet, *Allah* the bless and greet him, presided over them in a prayer where the recitation is done aloud. 'Abū' Ubayda, reports after Ar-Rabī '. He said: With the exception of the sura of preamble of the Quran, which must be recited with all 'Imām or other (1).

226 - Narrating after 'Ubāda' Ibn Aṣ-Ṣāmit, Ar-Rabī 'said: The Prophet may *Allah* bless him and greet him, presided over us one day in morning prayer. They are found, during this prayer, embarrassed while reciting the Koran. He then said:

"Would you recite the Quran with the Imām when he lead the prayer ”. He says:

We said: Yes! So he said, "Don't do it anymore,

with the exception of the first sura of the Koran. Because prayer is not valid without it ”(2).

1) Reported by 'Aḥmad' Ibn Ḥanbal in his attributed, volume 2/240 - 284 - 285…, volume 5/365; At-Tirmiẓī, chapter: prayer, 116; An-Nasā'ī, book, the preamble, 28; 'Ibn Māja, chapter: the state of prayer (*Al-'Iqāma*), 13 and Mālik in *Al-Muwa ṭṭ a '* , chapter: the call, 44.

2) Reported by At-Tirmiẓī, chapter: prayer, 115.

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227 - 'Abū' Ubayda narrated, according to Jābir 'Ibn Zayd, after 'Ibn' Abbās, that one day the Prophet, that *Allah* bless him and greet him, left his home. He found people prayed while reciting the Quran aloud. It their says: "The faithful confides in their prayer intimate words to his *Allah* . Let him know what he's saying about it. Do not raise your voices while reciting the Quran so as not to distract each other from prayer ”(1).

228 - 'Abū' Ubayda narrated, according to Jābir 'Ibn Zayd that Al-Barā " Ibn 'Āzib said: "One day I did, the evening prayer in the company of the Prophet, may *Allah* the bless and greet him. He had recited the sura of the fig (*At-Tīn*) ”(2).

229 - 'Abū' Ubayda narrated, according to Jābir 'Ibn Zayd, that 'Ibn' Abbās said: 'Um Al-Fadhl Bint Al-Ḥārith who is the mother of 'Abd Allah' Ibn 'Abbās, heard me, a day, recite the sura titled: "The Sent" (*Al - Mursalāt*) and she said to me: you called me back by reciting this surah that she was the last thing I heard from

1) Reported by 'Aḥmad' Ibn Ḥanbal in his attributed, volume 2/67; Mālik in *Al-Muwa ṭṭ a '* , chapter: the call, 29.

2) Narrated by An-Nasā'ī, chapter: the preamble, 72.

Prophet, may *Allah* bless him and greet him. He recited it in the Maghrib prayer (1).

39) “Of inclination, prostration and

what relates to it "

230 - 'Ab' Ubayda reported, according to Jābir 'Ibn Zayd, according to 'Ibn' Abbās, that when the verse "Sings purity, therefore, in the name of your Lord the Great ”(2), was revealed, the Prophet, *Allah* bless and greet him, said: "Reserve it for your incline." When the verse: "sing purity of the name of your Lord the Most High ”(3), he said:“ Do it during prostration ”(4).

231 - 'Abū' Ubayda narrated, according to Jābir 'Ibn Zayd, having been informed that 'Alī' Ibn 'Abī Ṭālib said: “The Prophet, may *Allah* bless him and greet him, forbade me to wear a hard coat (5) or dyed red, to wear the rings

1) Narrated by 'Aḥmad' Ibn Ḥanbal in his attributed, volume 6/340 and Mālik in *Al-Muwa ṭṭ a '* , chapter: the call, 24.

2) Sura: the due date, verse n ° 74.

3) Sura, the Most High, verse, n ° 1.

4) Reported by 'Aḥmad' Ibn Ḥanbal in his attributed, volume 1/232 - 371; volume 5 / 382 - 384 - 389…; 'Abū Dāwūd, chapter: prayer, 147 - 149 - 150; 'Ibn Māja, book: the state of prayer (*Al-'Iqāma*), 20 and Ad-Dārimī, chapter: prayer, 69.

5) Manuscript *(Kha)* , the hard one.

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of gold and reciting from the Quran when tilting and prostration ”(1).

232 - 'Abū' Ubayda reported, according to Jābir 'Ibn Zayd, according to 'Abū Hurayra, that the Prophet, may *Allah* the bless and greet him, said: "When the Imām pronounces: *Allah* listen to those who praise him, those behind him must say: *Allah* , praise to You (2). Whoever pronounces these words at the same time as the pronunciation of the angels, will obtain absolution for all previous sins ”.

'Abū Hurayra said: So, I heard the Prophet, may *Allah* bless him and greet him, say this (3).

233 - 'Abū' Ubayda narrated, according to Jābir 'Ibn Zayd, hearing that the Prophet, *Allah* bless him and greet him, presided over one day, his companions in prayer. When he finished, he said to them: "Who had spoken all to

the hour saying: Lord, praise to You, praise

[1]) Reported by 'Aḥmad' Ibn Ḥanbal in his attributed, volume 1/81 - 92 - 105…; Muslim, chapter: the habit, 29 - 31; 'Abū Dāwūd, chapter: the habit, 8; At-Tirmiẓī, chapter: fixed times, 80; habit, 5 - 13. An-Nasā'ī, book, coloring, 43 - 76 - 95; (in translation) application, 7 - 61 and 'Ibn Māja, chapter: habit, 21.

[2]) Manuscript *(Kha)* means: and praise to You.

[3]) Reported by 'Aḥmad' Ibn Ḥanbal in his attributed, volume 4/394 - 401 - 405; Al-Bukhārī, chapter: the call to prayer, 52 - 74 - 82 - 125; the beginning of creation, 7; Muslim, chapter: prayer, 71. Narrated by 'Abū Dāwūd, chapter: prayer, 140; At-Tirmiẓī, chapter: prayer, 83; An-Nasā'ī, book, application, 23. 'Ibn Māja, chapter: the state of prayer (*Al-'Iqāma*), 18; Mālik in *Al-Muwa ṭṭ a '* , chapter: the call, 47.

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frequent, pure and blessed! ". A companion said: It's me, O Prophet. So the Prophet, may *Allah* bless him and greet, said: "I have just seen more than thirty angels who were hurrying, everyone wanted to be the first for the transcribe ”([1]).

234 - 'Abū' Ubayda reported having been informed that 'Abū Sa'īd Al-Khidrī said: I thought I was reciting, under a tree, the sura “ Ṣ *ād* and the Koran”. When I'm arrived at the verse of prostration, the tree bowed down and said: "Good *Allah* , give me ([2]) by this prostration, a good reward, relieve me of the burdens of sins, give you thanks and accept this prostration as you accepted that of David. 'Has drunk Sa'īd said: I then informed the Prophet, may *Allah* the bless and greet him. So the Prophet, may *Allah* bless him and greet him, said: "It is incumbent on us, more than on the tree, to

[1]) Reported by 'Aḥmad' Ibn Ḥanbal in his attributed, volume 3/106 - 158 - 168 …; volume / 4340; Al-Bukhārī, chapter: the call to prayer, 126; Muslim, chapter: mosques, 149; 'Abū Dāwūd, chapter: prayer, 119; At-Tirmiẓī, chapter: the prayer, 179; An-Nasā'ī, chapter, application, 22; the preamble, 8 - 19 - 36 and Mālik in *Al-Muwa ṭṭ a '* , chapter: the Koran, 25.

[2]) Manuscript *(Kha)* , grant me.

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bow down ”. He then recites the sura " Ṣ *ād* ",
prostrated and spoke this word (1).

40) Prayer while sitting and greetings ”(2)

235 - 'Abū' Ubayda reported, according to Jābir 'Ibn Zayd, may the Prophet, may *Allah* bless him and greet him, said: "The prayer that one of you is praying for seated way, worth half of what he does everything while standing ”(3).

236 - 'Abū' Ubayda narrated from Jābir 'Ibn Zayd, may 'Ā'isha, wife of the Prophet, may *Allah* bless him and greet him, said: "I have never seen the Prophet, may *Allah*

1) Reported by At-Tirmiẓī, chapter: Friday, 55; invocations, 33 and 'Ibn Māja, chapter: *Al - 'Iqāma* , 70. However,' Ibn Māja did not quote in his version the word of the Prophet, may *Allah* bless him and greet him and his word: "we have more right to prostration as the tree ”.

2) Manuscript *(Kha)* , for greetings.

3) Reported by 'Aḥmad' Ibn Ḥanbal in his attributed, volume 2/162 - 192 - 193 …; volume 3/425; volume 4: 433 - 435; volume 6/61 - 62 - 71…; Muslim, chapter: travelers, 120; 'Abū Dāwūd, chapter: prayer, 175; At-Tirmiẓī, chapter: the fixed times, 157; An-Nasā'ī, book, Awakening in the Night, 20 - 21; 'Ibn Māja, chapter: Al-'Iqāma, 141; Mālik in *Al-Muwa ṭṭ a '* , chapter: the group, 19 - 20 and Ad-Dārimī, chapter: prayer, 108.

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bless and greet him, make the night prayer while being seated (1) ”(2).

237 - 'Abū' Ubayda narrated, according to Jābir 'Ibn Zayd, having been informed that Ḥafṣa, wife of the Prophet, that *Allah* bless him and greet him, said: "I have never seen the Prophet, may *Allah* bless him and greet him, fulfill his prayer while sitting. Until the year before his death, I saw him, then, praying sitting down and reciting a surah. He chanted so slowly that she sounded more long than it really is ”(3).

238 - 'Abū' Ubayda narrated, according to Jābir 'Ibn Zayd, after 'Ibn' Abbās, that the Prophet, may *Allah* the

bless and greet him, had forbidden the faithful to lie down
arms on the ground like a dog, during prayer, to

[1]) Manuscript *(Kha)*, on the ground.

[2]) Reported by 'Aḥmad' Ibn Ḥanbal in his attributed, volume 2/30 - 41 - 75… volume 6/52 - 127 - 131…; Al-Bukhārī, chapter: prayer, 84; *Tahajjud* , *5-910* ; *Watr* , *1-4-6* ; shortening, 20; the call to prayer, 80 - 81; Muslim, chapter: the travelers, 111-156 -; fast, 201; 'Abū Dāwūd, chapter: prayer, 175; volunteering, 23 - 25 - 26; At-Tirmiẓī, chapter: prayer, 207 -; *Watr* , 12; An-Nasā'ī, book, waking up during the night, 6 - 18 - 25…; 'Ibn Māja, book: *Al - 'Iqāma* , 23 - 140 - 171…; Ad-Dārimī, chapter: prayer, 155 - 156 - 166 and Mālik in *Al-Muwa* ṭṭ *a '* , chapter: the group, 22 with the word: "I have never seen the Prophet, may *Allah* bless him and greet him, read something from the prayer nocturnal ".

[3]) Reported by 'Aḥmad' Ibn Ḥanbal in his attributed, volume 6/285; Muslim, chapter: the travelers, 118; At-Tirmiẓī, chapter: the fixed times, 158.; Year-Nasā'ī, chapter: the night, 19. Ad-Dārimī, chapter: prayer, 109 and Mālik in *Al-Muwa* ṭṭ *a '* , chapter: the group, 21.

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peck ([1]) like a rooster, turn around like a fox and
sit like a monkey ". Ar-Rabī 'says that we must avoid
lie down with your arms on the ground; Because it is necessary, rather, to train them keeping only the hands on the ground. Must also
avoid sitting like a monkey. In other words, we must not
step, in a seated position, keep on the heels, the feet
being trained. Whoever behaves one of these four
ways, will have to repeat his prayer ([2]).

239 - 'Abū' Ubayda narrated from Jābir 'Ibn
Zayd that 'Ibn' Abbās said: "Greetings" are
words of the Prophet, may *Allah* bless and greet him,
taught his Companions. Greetings
mean that "Sovereignty belongs only to *Allah*
".

240 - Abū 'Ubayda reported, according to Jābir' Ibn
Zayd **,** that 'Anas' Ibn Mālik said: "The Prophet, may *Allah*
bless him and greet him, fell from his back on horseback and
scuffed the right side. He prayed while sitting. We have
prayed behind him sitting down too. After that he said: "The Imām is

[1]) Manuscript *(Kha)*, peck.

[2]) Reported by 'Aḥmad' Ibn Ḥanbal in his attributed, volume 2/265 - 311.

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instituted to be imitated (1), if he prays standing, pray standing if he prays seated, pray seated as well. When he says: " *Allah* listen to those who praise him ", say:" Lord *Allah* , praise! ".

Jābir said: this is valid only if he it is a righteous Imām (2).

41) "The passage in front of someone who prays"

241 - 'Abū' Ubayda reported, according to Jābir 'Ibn Zayd, after 'Ibn' Abbās as the Prophet, may *Allah* the bless and greet him, said: "If he who walks past someone who prays, knew the gravity of the sin he commits,

1) In Al-Quṭb's version, the word " *Imām* " does not exist.

2) Reported by 'Aḥmad' Ibn Ḥanbal in his attributed, volume 2/230 - 314 - 341… volume 3/110 - 154 - 162… volume 4/401 - 405, volume 6/51 - 58 - 68…; Al-Bukhārī, chapter: prayer, 18; the call to prayer, 51 - 74 - 82…; shortening of prayer, 17; forgetting, 9; the sick, 12; Muslim, chapter: the prayer, 77 - 82 - 86…; 'Abū Dāwūd, chapter: prayer, 68; At-Tirmiẓī, chapter: prayer, 150; An-Nasā'ī, book, waking up during the night, 6 - 18 - 25…; 'Ibn Māja, book: Al-'Iqāma, 23 - 140 - 171…; Ad-Dārimī, chapter: the Imāms, 16 - 38 - 40; the preamble, 30; application, 22; 'Ibn Māja, chapter: state of prayer (*Al-'Iqāma*), 13 - 144; Ad-Dārimī, chapter: prayer, 44 - 71 and Mālik in *Al-Muwa ṭṭ a '* , chapter: the call, 56; the group, 16 - 17.

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he would rather stop and stand until the day of the resurrection "(1).

242 - 'Abū' Ubayda narrated, according to Jābir 'Ibn Zayd, may the Prophet, may *Allah* bless him and greet him, says: "If the one who passes in front of someone who prays knew what punishment he incurs, he would rather refrain from it even if he had to wait forty standing. Jābir says: some have said it's (2) forty autumns, others said "Forty months"; while others still said "Forty days" "(3).

243 - 'Abū' Ubayda narrated, according to Jābir 'Ibn

Zayd, according to 'Abū Sa'īd Al-Khidrī, that the Prophet, that *Allah* bless him and greet him, said: "When one of you is praying, that he does not let anyone pass in front of him. If someone tries to pass, let him stop him (4) as much

1) Reported by 'Aḥmad' Ibn Ḥanbal in his attributed, volume 4/169. Reported by Al-Bukhārī, chapter: prayer, 101; Muslim, chapter: prayer, 261; 'Has drunk Dāwūd, chapter: prayer, 108; At-Tirmiẓī, chapter: synchronizations, 134; An-Nasā'ī, chapter, *Qibla* , 8; Ad-Dārimī, chapter: prayer, 130 and Mālik in *Al-Muwa* ṭṭ *a '* , chapter: the journey, 34 - 35.

2) In another version, the word "means" does not exist.

3) See Ḥ *adīth* n ° 241.

4) Manuscript *(Kha)* , that he prevents it.

that he can. If he persists that he violates him because it will be a devil ”(1).

244 - 'Abū' Ubayda narrated, according to Jābir 'Ibn Zayd, that 'Ā'ïsha said: I was lying down before the Prophet, may *Allah* bless him and greet him, my feet stretched out in front from him. Bowing down, he pushed me to remove my legs. I stretched them out again when he got up. In this At that time, we didn't have lamps in our rooms. Jābir says: a ban was stipulated in another version according to which: "Man (2) must not stand in front of a animal, while praying ”(3).

245 - 'Abū' Ubayda reported, according to Jābir 'Ibn Zayd, that 'Ibn' Abbās said: Shortly before the age of puberty, I was riding a donkey one day. I was advancing among the faithful may the Prophet, may *Allah* bless and greet him, preside over

1) Reported by 'Aḥmad' Ibn Ḥanbal in his attributed, volume 3/34 - 44; Muslim, chapter: prayer, 258; 'Abū Dāwūd, chapter: prayer, 107; An-Nasā'ī, book, *qasama* , 48; 'Ibn Māja, chapter: the state of prayer (*Al-'Iqāma*), 39 and Mālik in *Al-Muwa* ṭṭ *a '* , chapter: the journey, 33.

2) Manuscript *(Kha)* , that he does not put himself.

3) Reported by 'Aḥmad' Ibn Ḥanbal in his attributed, volume 6/44 - 55 - 148…. ; Al-Bukhārī, chapter: prayer, 22 - 104 - 108; action in prayer, 10; Muslim, chapter: prayer, 272; 'Abū Dāwūd, chapter: prayer, 111; Year-Nasā'ī, chapter, purity, 119 and Mālik in *Al-Muwa* ṭṭ *a '* , chapter: the prayer of night, 2.

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in prayer instead of Mina (1). I passed then, in front of a rank of faithful, I went down. I sent the donkey to graze and took place in the row. Nobody made me reproaches (2).

42) "Distraction in prayer"

246 - Abū 'Ubayda reported, according to Jābir (3)' Ibn Zayd, that he was informed that the Prophet, that *Allah* the bless and greet him, said: "When anyone, among you, trades his prayer, Satan tries to disturb him so that he does not know more (4) where he is in his prayer. If this happens to one of you, that he bow down twice while remaining seated. ”'A-Rabī' reports that 'Abū' Ubayda said:“ this is only valid if the faithful pray behind a Imam. But, when he prays alone, he must repeat his prayer (5).

1) The word is inscribed as it is quoted because it is feminine and masculine at the same time for linguistic reasons. They claim to have noticed Mina seeing the bloodshed.

2) Reported by 'Aḥmad' Ibn Ḥanbal in his attributed, volume 1/264 - 342; volume 2 / 149; 'Al-Bukhārī, chapter: science, 18; prayer, 90; the call to prayer, 161; hunting, 25; Muslim, chapter: prayer, 254; 'Abū Dāwūd, chapter: prayer, 112 and Mālik in *Al-Muwa ṭṭ a '* , chapter: the journey, 38.

3) In the version of Al-Qu versionb, the name Jābir does not exist.

4) In another version of Al-Quṭb, so that he prays and does not know.

5) Reported by 'Aḥmad' Ibn Ḥanbal in his attributed, volume 2/241 - 273 - 284; ' Al-Bukhārī, chapter: oblivion, 7; Muslim, chapter: mosques, 82; 'Has drunk

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247 - Abū 'Ubayda reported, according to Jābir' Ibn Zayd, according to 'Abū Hurayra that the Prophet, may *Allah* the bless and greet him, said: "When the call to prayer was launched, Satan moves away making noise so as not to hear that call. When the call is over, Satan returns, then he walks away (1) again listening to the ultimate call to prayer (*Al-Iqāma*) at the end of which he immediately returns. He then tries to disturb the faithful (2) in his prayer within him suggesting to think of such a thing, so that he no longer knows

where he is in his prayer ”(3).

248 - Abū 'Ubayda reported, according to Jābir' Ibn Zayd, that one day the Prophet, may *Allah* bless him and greet, made only two prostrations. We say to him: Ô Prophet, may *Allah* bless him and greet him, this prayer has was it cut short? Immediately he stood up, prayed to the other two

Dāwūd, chapter: prayer, 192; At-Tirmiẓī, book: the fixed times, 174; An-Nasā'ī, chapter: oblivion, 25 and Mālik in *Al-Muwa* ṭṭ *a '* , chapter: oblivion, 1.

1) Manuscript kha, for prayer.

2) In Al-Quṭb's version, the word "man" does not exist.

3) Reported by 'Aḥmad' Ibn Ḥanbal in his attributed, volume 2/313 - 460 - 503 …; Al-Bukhārī, chapter: the call to prayer, 4; action in prayer, 18; forgetting, 6; the beginning of creation, 11; Muslim, chapter: prayer, 17 - 19; mosques, 83; 'Abū Dāwūd, chapter: prayer, 31; An-Nasā'ī, chapter: the call to prayer, 30 ; forgetting, 25; Ad-Dārimī, chapter: prayer, 174 and Mālik in *Al-Muwa* ṭṭ *a '* , chapter: the call, 6.

Rak'āt , made the final greeting, then bowed twice " (1).

249 - Abū 'Ubayda reported, according to Jābir' Ibn Zayd, after 'Ibn' Abbās, that the Prophet, may *Allah* the bless and greet him, said: "When the ultimate call to prayer is launched, when dinner is served, start with dinner (*Al-'Ashā '*) (2 so as not to be concerned about it during prayer and not to risk making it incomplete (3) ”(4).

250 - Abū 'Ubayda narrated from Jābir' Ibn Zayd according to 'Ā'isha, may the Prophet, may *Allah* bless him and greet him, said: "If it happens to one among you to doze off during prayer, let him go to bed until let sleep disappear. Indeed, while dozing for

1) Reported by 'Aḥmad' Ibn Ḥanbal in his attributed, volume 2/77 - 235 - 423…; Al-Bukhārī, chapter: prayer, 88; the call to prayer, 69; forgetting, 4 - 5; rules of driving, 45; belief, 15; *'Ā* ḥ *ād* , 1; Muslim, chapter: mosques, 97 - 98 - 99…; 'Abū Dāwūd, chapter: prayer, 189; At-Tirmiẓī, prayer, 175; Year- Nasā'ī, chapter: forgetting, 22 and 'Ibn Māja, chapter: the state of prayer (*Al-'Iqāma*), 134; Ad-Dārmī, chapter: the call, 58 - 59 - 60.

2) Manuscript *(Kha)* means before *Al - ' Ashā'* .

3) Manuscript *(Kha)* , he shortened it to the same meaning went the exegete.

4) Reported by 'Aḥmad' Ibn Ḥanbal in his attributed, volume 2/20 - 102; volume 3 / 100 - 110 - 161… volume 4 / 40- 49- 51- 54 - 149…; Al-Bukhārī, chapter: the call to prayer, 42; meals, 54; Muslim, chapter: mosques, 64 - 66; 'Has drunk Dāwūd, chapter: meals, 10; At-Tirmiẓī, chapter: the fixed times, 145; Year-Nasā'ī, chapter: the state of prayer (*Al - Imāma*), 51 and 'Ibn Māja, chapter: the state of prayer (*Al-'Iqāma*), 34; Ad-Dārimī, chapter: prayer, 58.

his prayer, the individual could inadvertently call upon him curse when he wanted to implore absolution from *Allah* ”(1).

43) "The place of the Koran in prayers"

251 - Abū 'Ubayda reported, according to Jābir' Ibn Zayd after 'Ibn' Abbās that the Prophet, may *Allah* the bless and greet him, had paired the noon prayer with that afternoon, then the sunset prayer with the last (2) that of *'Ishā'* . Yet there was no imminent danger. He was not traveling, and there was neither rain or clouds (3).

252 - Abū 'Ubayda narrated from Jābir' Ibn Zayd having been informed that Mu'āẓ 'Ibn Jabal said: “We took part in the Tabūk expedition alongside the

1) Reported by 'Aḥmad' Ibn Ḥanbal in his attributed, volume 2/202; volume 3 / 100-150 - 250; volume 6/56 - 205; Al-Bukhārī, chapter: ablutions, 53; the clothes, 24; Muslim, chapter: the travelers, 222; 'Abū Dāwūd, chapter: the volunteering, 18; At-Tirmiẓī, chapter: the fixed times, 146; An-Nasā'ī, chapter: the purity, 116; the lotion, 29; 'Ibn Māja, chapter: state of prayer (*Al-'Iqāma*), 184 and Mālik in *Al-Muwa ṭṭ a '* , chapter: the night prayer, 3.

2) In the copy of Al-Quṭb, there is not the word "the last (*Al - 'ākhira*)", does not exist not.

3) Reported by 'Aḥmad' Ibn Ḥanbal in his attributed, volume 1/283; Muslim, chapter: the travelers, 49 - 50; 'Abū Dāwūd, chapter: the journey, 5; An-Nasā'ī, chapter: the fixed times, 47 and Mālik in *Al-Muwa ṭṭ a '* , chapter: the journey, 4.

Prophet, may *Allah* bless him and greet him. He then reunited together the midday and afternoon prayers (Ḍ *uhr* and ' *A ṣ r*). He did the same for the sunset ones (*Al-*

Maghrib) and evening (*Al-'Ishā '*) ”. Mu'āẓ said: One day the Prophet delayed the noon prayer. Then he got presented and made it with that of the afternoon and he came home. When he returned, he paired the bedtime prayer sun and evening together (1).

253 - Abū 'Ubayda reported, according to Jābir' Ibn Zayd, having been informed that the companion of the Prophet, that *Allah* bless and greet him, 'Abū Al-'Anṣārī said: “When of the pilgrimage of *Allah* , I made in place of *Muzdalifa* , with the Prophet, may *Allah* bless and greet him, prayer of the sunset combined with that of the evening ”(2).

1) Reported by 'Aḥmad' Ibn Ḥanbal in his attributed, volume 2/129. Al-Bukhārī, chapter: shortening, 13 - 15 - 17; the pilgrimage, 89; Muslim, chapter: travelers, 46 - 48 - 51…; virtues, 10; 'Abū Dāwūd, chapter: rituals, 59; At-Tirmiẓī, prayer, 24; Friday, 42; An-Nasā'ī, chapter: the fixed times, 42 - 45 - 47; 'Ibn Māja, chapter: the state of prayer (*Al-'Iqāma*), 74; Ad-Dārimī, chapter: prayer, 182 and Mālik in *Al-Muwa* ṭṭ *a '* , chapter: the journey, 1 - 2 - 5.

2) Reported by 'Aḥmad' Ibn Ḥanbal in his attributed, volume 5/419 - 420; Muslim, chapter: the pilgrimage, 285; An-Nasā'ī, chapter: the appointed times, 49; Mālik in *Al-Muwa* ṭṭ *a '* , chapter: the pilgrimage, 198.

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44) - "Mosques in general, and merit peculiar to the Prophet's Mosque, may *Allah* bless him and greet him, in Medina ”

254 - Abū 'Ubayda reported, according to Jābir' Ibn Zayd, after 'Ibn' Abbās, that the Prophet, may *Allah* the bless and greet him, said: "The prayer of one among you, in my mosque, which means the mosque of Medina, better than a thousand prayers in any other mosque, to the exception of the sacred mosque ”(1).

255 - Abū 'Ubayda reported, according to Jābir' Ibn Zayd, according to 'Ibn' Abbās, that having been questioned about of dry ablution, the Prophet, *Allah* bless him and greet, replied: "All the earth has been assigned to me as oratory; the earth is also a means of purification to me ”. This Ḥ *adīth* is quoted above, in the chapter relating to ablutions

(2).

1) Reported by 'Aḥmad' Ibn Ḥanbal in his attributed, volume 4/5; Al-Bukhārī, chapter: the mosque of Mecca, 1; Muslim, chapter: the pilgrimage, 505 - 510; At-Tirmiẓī, chapter: the fixed times, 126; merits (*Manāqib*), 67; An-Nasā'ī, chapter: mosques, 4 - 7; rituals, 124; 'Ibn Māja, chapter: *Al - ' Iqāma* , 195 - 198; *Al-Muwa ṭṭ a '* , chapter: *Qibla* , 9.

2) Reported by 'Aḥmad' Ibn Ḥanbal in his attributed, volume 1/250 - 301; tome, 2/222 - 240 - 250…. Volume 3/304; volume 5/145 - 148 - 161…; Al-Bukhārī, chapter: ablutions, 1; prayer, 156; Muslim, chapter: the travelers, 3 - 4 -

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256 - Abū 'Ubayda reported, according to Jābir' Ibn Zayd, after 'Ibn' Abbās, that the Prophet, may *Allah* the bless and greet him, said: "There is no prayer for the neighbor of the mosque than in the mosque ". Ar-Rabī 'said: this Ḥ *adīth* means that *Allah* being the best informed than the prayer at the mosque represents a merit (1) of which we will be private if you pray at home. However, prayer at home is valid, according to the unanimous opinion of the scholars of the nation (2).

257 - Abū 'Ubayda reported, according to Jābir' Ibn Zayd, after 'Anas' Ibn Mālik, that the Prophet, that *Allah* bless him and greet him, said: " *Allah will* protect from His shadow seven kinds of people, the day when there will be no shelter than with him ". This Ḥ *adīth* is quoted in full more above, in the chapter on government (wilaya) (3).

258 - Abū 'Ubayda reported, according to Jābir' Ibn Zayd, may the Prophet, may *Allah* bless him and greet him, said, "When any of you enter the

5; 'Abū Dāwūd, chapter: prayer, 24; At-Tirmiẓī, the fixed times, 119; l. Reported by An-Nasā'ī, chapter: the lotion, 26; 'Ibn Māja, chapter: purity, 90 and Ad-Dārimī, chapter: prayer, 111.; prophetic traditions (*Siyar*), 28.

1) Manuscript *(Kha)* , a merit.

2) Quoted by the author *Kanz Al-'Ummāl* , volume 7/20737; he said: it was reported by Ad-Dāraquṭnī, 257.

3) See Ḥ *adīth* n ° 48.

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mosque, that he say a prayer of two *Rak'āts* before

sit "(1).

259 - Abū 'Ubayda reported, according to Jābir, that 'Ā'isha said: "If the Prophet, may *Allah* bless him and greeted, had known what the women were doing, he would have forbidden to attend mosques as was the case with women (2) Israelites ". Ar-Rabī 'said: This is due to the perfume that women put on when they went to the mosque, which distracts the faithful in their prayer (3).

260 - Abū 'Ubayda reported, according to Jābir' Ibn Zayd, after 'Ibn' Abbās, that the Prophet, may *Allah* the bless and greet him, said: "The mosque must be held in shelter from filth by three acts which are: of a lost object (4), draw a path through it and y to install a mouché ". 'Ibn' Abbās says: there is no harm call for the search for a lost object, at the (5) entrances of the mosque.

1) See Ḥ *adīth* n ° 201.
2) Manuscript *(Kha)* means: forbidden him.
3) Reported by 'Aḥmad' Ibn Ḥanbal in his attributed, volume 6/91 - 193 - 235; Al-Bukhārī, chapter: the call to prayer, 163; Muslim, chapter: prayer, 144; 'Abū Dāwūd, chapter: prayer, 53; At-Tirmiẓī, book: Friday, 36 and Mālik in *Al-Muwa* ṭṭ *a '* , chapter: *Qibla* , 15.
4) Manuscript *(Kha)* , Lost Things.
5) Manuscript *(Kha)* , front.

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261 - Abū 'Ubayda reported, according to Jābir' Ibn Zayd, according to 'Abū Sa'īd Al-Khidrī, that the Prophet, that *Allah* bless him and greet him, one day noticed a spit (1) on the *Qibla* wall . He rubbed it and then addressed the faithful by saying to them: "When anyone among you is praying, that he avoids spitting in front of him because in praying, the faithful face *Allah* "(2).

262 - 'Abū' Ubayda narrated, according to Jābir 'Ibn Zayd, may 'Ā'isha, may *Allah* be pleased with her, said: Prophet, may *Allah* bless him and greet him, one day saw a spit on the wall of the " *Qibla* " (3).

263 - 'Abū' Ubayda narrated, according to Jābir 'Ibn Zayd, that a Bedouin was said to have urinated in the mosque. The Prophet, may *Allah* bless him and greet him, ordered to pour water over it (4) (5).

264 - Abū 'Ubayda narrated, according to Ja'far' Ibn As-Sammāk, after 'Abbād' Ibn Tamīm, after his

1) Manuscript *(Kha)* , spit, a (z) instead of (s) in Arabic.

2) Reported by 'Aḥmad' Ibn Ḥanbal in his attributed, volume 4/138 - 148 - 230; Al-Bukhārī, chapter: prayer, 33 - 39; the fixed times, 8; action in prayer, 12 and 'Ibn Māja, mosques, 10.

3) See Ḥ *adīth*, n ° 261.

4) Manuscript *(Kha)* , water.

5) Reported by 'Aḥmad' Ibn Ḥanbal in his attributed, volume 2/282; volume 3 / 111 - 167; Al-Bukhārī, chapter: ablutions, 58; Muslim, chapter: purity, 99; 'Abū Dāwūd, chapter: purity, 136 and An-Nasā'ī, drinkings, 48.

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uncle, whom he once saw, the Prophet, may *Allah* bless him and greets him, lying in the mosque, putting one leg on the other (1).

265 - 'Abū' Ubayda narrated, according to Jābir 'Ibn Zayd, may 'Ā'isha, may *Allah* be pleased with her, said: "When the Prophet, may *Allah* bless him and greet him, was on a spiritual retreat (*'I'tikāf*) in the mosque, he brought his head closer to me. So I painted them hair. He only entered his home to satisfy a need natural "(2).

45) - "Clothing recommended for prayer and all that is esteemed "

266 - 'Abū' Ubayda narrated, according to Jābir 'Ibn Zayd, whom Abū Hurayra said: the Prophet, may *Allah* the bless and greet him, was asked about the prayer made

1) Reported by 'Aḥmad' Ibn Ḥanbal in his attributed, volume 4/39 - 40; Al-Bukhārī, chapter: the call to prayer, 85; permission, 44; Muslim, chapter: the clothing, 75; At-Tirmiẓī, chapter: rules of conduct, 19; An-Nasā'ī, chapter: mosques, 28; Ad-Dārimī, chapter: permission, 27 and Mālik in *Al-Muwa* ṭṭ *a '* , chapter: the journey, 87.

2) Reported by Al-Bukhārī, chapter: menstruation, 2; Muslim, chapter: the menstruation, 6 - 9; 'Abū Dāwūd, chapter: fasting, 78; An-Nasā'ī, chapter: the menstruation, 21; 'Ibn Māja, chapter: purity, 120 and Mālik in *Al-Muwa* ṭṭ *a'* ,

chapter: *Al-'I'tikāf* , 1.

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while being covered with a single veil. The Prophet, that *Allah* bless him and greet him, said: "Does everyone among you own two clothes? "(1).

267 - Abū 'Ubayda reported, according to Jābir' Ibn Zayd, may the Prophet, *Allah* bless and greet him, pray in the apartment of 'Um Salama (2 , while being dressed with a simple veil, the ends of which he placed on the shoulders from what I have been told. *Allah* knows best (3).

268 - Ar-Rabī 'reported, from' Ubāda 'Ibn Aṣ-Ṣāmit, that one day the Prophet, may *Allah* bless him and greeted, introduced himself to us, dressed in a Syrian tunic in

1) Reported by 'Aḥmad' Ibn Ḥanbal in his attributed, volume 2/230 - 239 - 243 … Volume 4 / 22- 23. Reported by Al-Bukhārī, chapter: prayer, 3 - 4 - 9; Muslim, chapter: prayer, 275 - 276 - 280 - 283; 'Abū Dāwūd, chapter: prayer, 77; 'Ibn Māja, chapter: the state of prayer (*Al - ' Iqāma*), 69 and Mālik in *Al-Muwa ṭṭ a '* , chapter: the group, 30.

2) Having said in the house of 'Um Salma is quoted at the end the full text of the version the Messenger of Allah, may *Allah* bless and greet him, praying while dressing in one coat, putting both ends on his shoulders from what I have received, and what at 'Um Salma, *Allah* only knows.

3) Reported by 'Aḥmad' Ibn Ḥanbal in his attributed, volume 2/255 - 266 - 319… volume 3/10 - 15 - 55; volume 4 / 26-27; volume 6/342; Al-Bukhārī, chapter: the prayer, 4 - 5; 'Abū Dāwūd, chapter: prayer, 77; An-Nasā'ī, chapter: *Al-Qibla* , 14; 'Ibn Māja, chapter: the state of prayer (*Al -' Iqāma*), 69 and Mālik in *Al-Muwa ṭṭ a '* , chapter: the group, 29.

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wool and whose sleeves were very narrow. He made the prayer wearing nothing other than this tunic (1).

269 - Abū 'Ubayda reported, according to Jābir' Ibn Zayd, may 'Ā'ïsha, the Mother of Believers, may *Allah* be satisfied with her, said: "'Abū Juhaym' Ibn Ḥuẓayfa offered to the Prophet, may *Allah* bless him and greet him, a robe Syrian. He carried it and prayed. Then he said to

'Ā'isha: "Return this robe (2) to' Abū Juhaym (3) because I have saw its border during prayer which almost distracted me ”.
Ar-Rabī 'says: Al-Khamīṣa is a thick robe made of wool or cotton. It contains a silk flag (4).

270 - Abū 'Ubayda reported, according to Jābir' Ibn Zayd, after 'Ibn' Abbās, that Jābir 'Ibn' Abd Allah said: The Prophet, may *Allah* bless him and greet him, forbade all faithful to eat with the left hand, to walk in putting on one foot and rolling up his garment from the so called: Ṣ *ammā '* or *I* ḥ *tibā'* , when wearing only one

1) Reported by 'Aḥmad' Ibn Ḥanbal in his attributed, volume 1/216; volume 3 / 477; volume 4/251; Al-Bukhārī, chapter: clothing; Muslim, chapter: the belief, 267 - 269; purity, 79; 'Abū Dāwūd, chapter: purity, 60; 'Ibn Māja, chapter: purity, 59; clothes, 1 - 4; rituals, 4 and Ad-Dārimī, chapter: ablutions, 41.
2) Manuscript *(Kha)* , one quotes hell, the exegete followed.
3) Manuscript *(Kha)* , the speech concerns' Aïcha.
4) Narrated by Al-Bukhārī, chapter: prayer, 14; 'Abū Dāwūd, chapter: the clothes, 8.

clothing. Ar-Rabī 'says: *A* ṣ - Ṣ *ammā'* consists in putting a very loose garment with flaps thrown over the shoulder left, thus revealing the private parts. As for *Al-'I* ḥ *tibā '* , it consists in picking up the sides of the veil, roll up and hold them behind your back by passing them over a shoulder. Which lets see the private parts of his body (1).

271 - Abū 'Ubayda reported, according to Jābir' Ibn Zayd, after 'Abū Sa'īd Al-Khidrī, that' Umar 'Ibn Al-Khaṭṭāb, may *Allah* be pleased with him, having seen one day a tunic of silk striped fabric (2), on sale in front of the mosque, said to the Prophet (3), may *Allah* bless him and greet: if you buy this tunic to wear it on the day (4) of Friday and when you receive the delegations (5)? The Prophet, may *Allah* bless him and greet him, replied: "This kind of tunic is intended for those who will lose in each other

world,". Subsequently, the Prophet, may *Allah* bless him and salutes, received as a gift, such tunics. He sent,

[1]) Reported by 'Aḥmad' Ibn Ḥanbal in his attributed, volume 1/321; volume 3/42 - 293 - 325…; Muslim, chapter: clothing, 70 and Mālik in *Al-Muwa ṭṭ a '* , chapter: the quality of the Prophet, 5.

[2]) It means rosé with yellow borders.

[3]) Manuscript *(Kha)* means: Oh Messenger of Allah!

[4]) Manuscript *(Kha)* , for you to wear.

[5]) Manuscript *(Kha)* , and for delegations.

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then, one to 'Umar, may *Allah* be pleased with him. 'Umar was amazed. He said: How do you want me to wear this tunic, after hearing what you said about it?

The Prophet, may *Allah* bless him and greet him, said to him: gave it, in fact, for you to have someone else dressed ([1]) ". 'Umar gave this tunic, finally, to an unfaithful brother that he had in Mecca ([2]).

272 - Abū 'Ubayda reported, according to Jābir' Ibn Zayd, that 'Abū Sa'īd Al-Khidrī heard from the Prophet, that *Allah* bless him and salute him, saying: "The garment of the faithful shall not must not descend above half of the legs. He him is even allowed to reach up to the ankles, which descends below is in hell ". He repeated this three times. He added: " *Allah* will pay no regard to the one ([3]) who will leave his garment lying around ostentatiously "([4]).

[1]) Manuscript *(Kha)* means: I gave it to you.

[2]) Reported by 'Aḥmad' Ibn Ḥanbal in his attributed, volume 2/20 - 103; Al-Bukhārī, chapter: Friday, 7; the gift, 27; clothing, 30; Rules of Conduct, 9; Muslim, chapter: clothing, 6 - 9; 'Abū Dāwūd, chapter: clothing, 7; prayer, 213; An-Nasā'ī, chapter: decoration, 83; 'Ibn Māja, chapter: the clothing, 16 and Mālik in *Al-Muwa ṭṭ a '* , chapter: ambiguity, 18.

[3]) Manuscript *(Kha)* means: man.

[4]) Reported by 'Aḥmad' Ibn Ḥanbal in his attributed, volume 3/5 - 6 - 31…. ; 'Abū Dāwūd, chapter: clothing, 26 and Mālik in *Al-Muwa ṭṭ a'* , chapter: ambiguity, 12.

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273 - Abū 'Ubayda reported, according to Jābir' Ibn

Zayd, according to 'Abū Sa'īd Al-Khidrī, that when the Prophet, may *Allah* bless him and greet him, brought up the subject of *Izār* , 'Um Salama said: What about the woman, Prophet ? The Prophet, may *Allah* bless him and greet him, says, "She can find a span". She said: But, *the Izār* will not hold on to it as well. The Prophet, may *Allah* the bless and greet him, said: "It will then be a cubit and not more ”(1).

274 - Abū 'Ubayda reported, according to Jābir' Ibn Zayd, according to 'Abū Sa'īd Al-Khidrī, that' Ā'isha, that *Allah* satisfied with himself, had bought a cushion with animal drawings. When the Prophet, may *Allah* the bless and greet him, saw it. He stopped at the threshold of the door and refrained from entering. When 'Ā'isha noticed an apparent loathing (2) on the face of the Prophet, which *Allah* bless him and greet him, she said: O Prophet, may *Allah* bless him and greet him, I repent to *Allah* and His

1) Reported by 'Aḥmad' Ibn Ḥanbal in his attributed, volume 2/24 - 55; volume 6 / 293 - 296 - 299…; 'Abū Dāwūd, chapter: clothing, 36; At-Tirmiẓī, the clothes, 9; An-Nasā'ī, chapter: decoration, 105 and Mālik in *Al-Muwa* ṭṭ *a '* , chapter: ambiguity, 13.

2) In the copy of the illustrious, when she saw it, she knew and also quoted, she said ô Messenger of Allah!

Prophet (1). What mistake did I make? The Prophet, that *Allah* bless and greet him, said, "Where does this cushion come from?" ". She said: I bought it for you to use as your seat and pillow. The Prophet, may *Allah* bless him and greet him says: "The authors of these images will be condemned to hell because of their design, on the day of resurrection. They are will demand to bring these creations to life ”. He then added: "Angels never enter a house where there are pictures (2).

275 - Abū 'Ubayda reported, according to Jābir' Ibn Zayd, after 'Anas' Ibn Mālik as the Prophet, that *Allah*

bless him and greet him, said: " *Allah* does not look at the day of the Resurrection, the man who dragged his garment out of pride, in the lower world "(3).

276 - Abū 'Ubayda reported, according to Jābir' Ibn Zayd, having been informed that 'Abū Ṭalḥa Al-Anṣārī is

1) Manuscript *(Kha)* means and to its Prophet.

2) Reported by 'Aḥmad' Ibn Ḥanbal in his attributed, volume 6/246; Al-Bukhārī, chapter: marriage, 76; Mālik in *Al-Muwa ṭṭ a '* , chapter: permission, 8.

3) Reported by 'Aḥmad' Ibn Ḥanbal in his attributed, volume 2/5 - 10 - 32… volume 3/5 - 44 - 97; Al-Bukhārī, chapter: the habit, 1 - 2 - 5; the virtues of Companions, 5; Muslim, chapter: the habit, 42 - 43 - 46…; 'Abū Dāwūd, chapter: the habit, 25 - 27; At-Tirmiẓī, chapter: the habit, 8 - 9; 'Ibn Māja, chapter: the habit, 6 - 9 and Mālik in *Al-Muwa ṭṭ a '* , chapter: the habit, 9 - 12.

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get sick. Men (1) visited him. 'Has drunk Ṭalḥa Al-Anṣārī asked someone, among these men, to take off a suit (2) that he was wearing. We say to him: You took it away O 'Abū Ṭalḥa. He says: Because it has figurative representations and you know what the Prophet, may *Allah* bless him and greet him, said about them. One of the visitors said: did he not say: except the ramages clothing fabrics. 'Abū Ṭalḥa said: Yes, so, I have the clear conscience and it is a precaution that I take against sin (3).

277 - Abū 'Ubayda reported, that Jābir' Ibn 'Abd Allah, said: During the *Ghazwa* of Ẓī (4) Anmār, I was once resting under a tree, I saw the Prophet, that *Allah* bless him and greet him, come towards us, he says: I invited him (5) to come and rest in the shade. He replied to my invitation. So I went to get a bag that contained small cucumbers. I broke the bag and I have

1) Manuscript *(Kha)* means people.

2) Manuscript *(Kha)* , an undergarment.

3) Narrated by Al-Bukhārī, chapter: the beginning of creation, 7; the habit, 92; Muslim, chapter: the habit, 85 - 86; 'Abū Dāwūd, chapter: the habit, 45; At-Tirmiẓī, chapter: the habit, 18; An-Nasā'ī, the *Qibla* , 12; Ad-Dārimī, chapter: permission, 33 and Mālik in *Al-Muwa ṭṭ a '* , chapter: the habit, 1.

4) Manuscript *(Kha)* , ẓat.

5) Manuscript *(Kha)* , I said.

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served the Prophet, may *Allah* bless him and greet him, who says: Where does this come from? I said: We brought it with us from Medina. Jābir said: One of our companions took care of our mounts. I gave him his provisions and he went to fulfill his task. He was then wearing two worn Burdas. The seeing thus, the Prophet, may *Allah* bless and greet him, said to me: Does he have (1) two garments other than these two? I answer him: he has in his bag two clothes that I had for him offered ". The Prophet, may *Allah* bless him and greet him, said: Call him, and tell him to wear them. So I called him and he got accepted the proposal.

At that time, the Prophet, may *Allah* bless him and greet, say : it is not better thus for him? Having heard these words, the man said: O Prophet, *Allah* grant that] my dead [either for his cause. The Prophet, may *Allah* bless him and salute him, said: Surely for the sake of *Allah* ! Jābir a added: This man did kill himself for the sake of *Allah* . Ar-Rabī 'reported that' Abū 'Ubayda said: This Ḥ *adīth* is an indication and recommendation of

1) Manuscript *(Kha)* it only has.

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from the Prophet, may *Allah* bless him and greet him, faithful to adorn themselves in presentable clothes "(1).

46) - "Friday prayer and the virtues of this day "

278 - Abū 'Ubayda reported that the Prophet, *Allah* bless him and greet him, said: "We who are who came last, we will be the first and get ahead of the others on the day of resurrection. Although they received their Book before us and we received it after them. It's here

fear that constitutes their prescribed divergence (2). *Allah* has guided us to this day. So other people are chasing us, the next day is for the Jews and the two days later is for Christians (3).

279 - Abū 'Ubayda reported, according to Jābir' Ibn Zayd, that 'Abū Hurayra said: I went one day to the Mountain. I met the Master of Jewish scholars. I myself sit with him. He spoke to me, then, of the Pentateuch and I told him about the Prophet, may *Allah* bless him and greet him. I

1) Narrated by Mālik in *Al-Muwa ṭṭ a '*, chapter: the habit, 1.

2) Manuscript *(Kha)*, it was prescribed for them but they disagreed.

3) Reported by 'Aḥmad' Ibn Ḥanbal in his attributed, volume 2/236 - 249 - 274 …; Al-Bukhārī, chapter: The Prophets, 54; Friday, 1 - 12; Muslim, chapter: Friday, 19 - 20 - 21 and An-Nasā'ī, chapter: Friday, 1.

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told him, among other things (1), that the Prophet, that *Allah* the bless and greet him, said: Friday is the best day of all the days that the sun has lit up. *Allah* created Adam there, on him is salvation, he sent down from heaven to Earth and called him there to Himself. It is also the day when will begin the Hour of Resurrection. All creatures are attentive (2), the day before Friday until sunrise, watching for the coming of the Hour, except the demons and humans. This day includes, moreover, a moment when no Muslim does not ask *Allah* anything , being in prayer, without *Allah* hearing it. Ka'ba says: There is only one day a year. I said: It's more like a day, of all the Fridays of the year. So Ka'b consulted the Pentateuch then yielded, saying: The Prophet, *Allah* bless him and salute, told the truth. Jābir said: let it be the last

1) Manuscript *(Kha)*, means: I am.

2) To have used the term " *masiyakha* " in the form as it is described means to listen carefully. From this version the Master Ṣāliḥ 'Ibn Sa'īd Al-Zāmlī, may *Allah* be merciful to him, deduced what he said to the people from the Nizwa city when they felt, the length of the duration of a night and believed that it This is the announcement of the start of the day of judgment. Indeed, they rose up, prayed as long as they want, slept a good time, got up, called on God,

prayed again as much as they wanted but they found the night continuous such
than it is before. The Master Ṣāli a said to them: look at the beasts if they
seek refuge. It is not the night of the day of judgment, on the other hand in the
case where they do not seek refuge it is the index of the beginning of the night of the day of the
judgment. This goes back, roughly, to the 11th century. It is a phenomenon which
is one of the fantastic events in history. Her understanding as she
is pointed out is part of the amazing cognitive deductions and exercise based
in meditated knowledge. Allah is the holder of knowledge.

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time of day Friday. This is what is to me
upstart, after 'Abd Allah' Ibn Sallām (1).

280 - Abū 'Ubayda reported, according to Jābir' Ibn
Zayd, whom 'Abū Hurayra said: When referring to the day of
Friday, the Prophet, *Allah* bless him and greet him, said:
“There is a time when every Muslim who is
to pray, will receive from *Allah* whatever he asks of Him ”. The
Prophet, bless him and greet him, waved his hand
to show that this moment is very brief (2).

281 - 'Abū' Ubayda narrated, according to Jābir 'Ibn
Zayd, according to 'Ā'isha, may *Allah* be pleased with her, may the
Prophet, may *Allah* bless him and greet him, said: "On the day of
Friday, the lotion is mandatory for all devotees who have
reaches puberty ”(3).

1) Reported by 'Aḥmad' Ibn Ḥanbal in his attributed, volume 2/292 - 327 - 418…
volume 3/430; volume 4/8; Muslim, chapter: Friday, 17-18; Al-Bukhārī,
chapter: Friday, 4; 'Abū Dāwūd, chapter: *Al-Watr* , 26; At-Tirmiẓī, chapter:
on Friday, 1 - 2; An-Nasā'ī, chapter: Friday, 4 - 5 - 45; 'Ibn Māja,
chapter: the state of prayer (*Al - 'Iqāma*), 79; the funeral, 64; Ad-Dārimī, chapter:
prayer, 19 - 206 and Mālik in *Al-Muwa ṭṭ a '* , chapter: Friday, 16.

2) Reported by 'Aḥmad' Ibn Ḥanbal in his attributed, volume 2/230 - 255 - 257…
volume 5/451 - 453; Al-Bukhārī, chapter: Friday, 37; divorce, 24; Muslim,
chapter: the travelers, 166 - 167; Friday, 13 - 15; At-Tirmiẓī, chapter, the
Friday, 2; genesis of sura 85/1; An-Nasā'ī, chapter: Friday, 45; 'Ibn
Māja, chapter: the state of prayer (*Al-'Iqāma*), 99. Reported by Ad-Dārimī, chapter:
prayer, 204 and Mālik in *Al-Muwa ṭṭ a '* , chapter: Friday, 15.

3) Reported by 'Aḥmad' Ibn Ḥanbal in his attributed, volume 3/6 - 30 - 60…;
Al-Bukhārī, chapter: permission, 161; Friday, 2 - 3 - 12; testimonials,

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282 - 'Abū' Ubayda narrated, according to Jābir 'Ibn Zayd, according to 'Abū Sa'īd Al-Khidrī, that the Prophet, that *Allah* bless him and greet him, said: "The lotion is compulsory, on Friday for all pubescent ”(1).

283 - Abū 'Ubayda reported, according to Jābir' Ibn Zayd, after 'Abū Hurayra and' Abū Sa'īd AL Khidrī, that the Prophet, may *Allah* bless him and greet him, said: "Whoever has applied the lotion on the day of Friday, as for the one by which we purify ourselves after state of impurity, then will leave early (to the mosque), will have as sacrificed - for the pleasure of *Allah* - a fat camel. Whoever leaves at the second hour will have like sacrificed a cow. If he gets there at the third hour, he will have as an offering a horned ram (2). To the fourth hour, he will have the offering of a hen; Whoever leaves at the fifth hour will have as a donation of an egg. When at last the Imām presents himself, the angels come to listen to the sermon ”. Ar-Rabī 'said: it is not

18; Muslim, chapter: Friday, 4 - 7; 'Abū Dāwūd, chapter: purity, 127; An-Nasā'ī, chapter: Friday, 2 - 6 - 8 ...; 'Ibn Māja, chapter: state of prayer (*Al-'Iqāma*), 80; Ad-Dārimī, chapter: prayer, 190 - 206 and Mālik in *Al-Muwa* ṭṭ *a '* , chapter: Friday, 2 - 4.

1) See Ḥ *adīth* n ° 281.

2) In the copy of the illustrated, the word "cornu" does not exist.

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of hours, but rather of the merit (1) which separates the first moment of the last (2).

284 - Abū 'Ubayda reported, according to Jābir' Ibn Zayd, whom the latter associated with Prophet, may *Allah* bless him and greet him, who related that: He, may *Allah* bless him and greet him, recited, the sura of the Friday (3) "Has the story reached you on enveloping him ”(enveloping *him- Al-Ghāshiya* , 1). I also have heard that he was reciting " ***Sing (4) purity of the name of your Lord the Most High*** . (Surah the Most High - *Al-A'lā* , 1) "

(5).

1) Manuscript *(Kha)* , means, merit.

2) Reported by 'Aḥmad' Ibn Ḥanbal in his attributed, volume 2/460; Volume 3/81; volume 4/8 - 9 - 10…; volume 5/75 - 181 - 198…; Al-Bukhārī, chapter: the Friday, 4 - 6 - 19; Muslim, chapter: Friday, 10 - 26; At-Tirmiẓī, chapter: Friday, 4 - 6; An-Nasā'ī, chapter: Friday, 10 - 12 - 14…; 'Ibn Māja, chapter: prayer, 191 and Mālik in *Al-Muwa ṭṭ a '* , chapter: Friday, 1.

3) To have said following the sura on Friday means that he was reciting during the first prostration of Friday prayer, Friday sura and he completes his prayer that is to say during the second prostration by the sura "Are you reached the story about the Enveloping "

4) Manuscript *(Kha)* , sura.

5) Reported by 'Aḥmad' Ibn Ḥanbal in his attributed, volume 1/226 - 272 - 307… volume 2/430 - 467 - 472; volume 4/270 - 271 - 273… volume 5/13 - 14 - 143; tome 6/436 - 463; Al-Bukhārī, chapter: Friday, 10; prostration, 2 - 10; Muslim, chapter: Friday, 62; 'Abū Dāwūd, chapter: prayer, 211 - 222 - 235; At-Tirmiẓī, chapter: Friday, 23 - 33; the reward of the Koran, 8; Year- Nasā'ī, chapter: the preamble, 47; on Friday, 38 - 39 - 40; 'Ibn Māja, chapter: state of prayer (*Al-'Iqāma*), 2 - 90; Ad-Dārimī, chapter: prayer, 22 - 192 - 197; the virtues of the Koran, 16 - 18 and Mālik in *Al-Muwa ṭṭ a '* , chapter: Friday, 9; the Koran, 16.

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47) - "From the virtue of prayer and obedience "

285 - 'Abū' Ubayda narrated, according to Jābir 'Ibn Zayd, according to 'Ā'isha, the mother of the Believers, may *Allah* be satisfied with her, may the Prophet, may *Allah* bless him and greet, said: "Everything has a foundation." The foundation of religion is prayer, and that of prayer is humility. Now, the best among you, for *Allah's sake* , is he who is the more devout ”(1).

286 - 'Abū' Ubayda narrated, according to Jābir 'Ibn Zayd, according to 'Abū Hurayra, that the Prophet, may *Allah* the bless and greet him, said: "Do you think I only see on the side of my *Qibla* ? Nothing escapes me from your meditation and your inclinations. I see you well by behind my back ”(2).

287 - 'Abū' Ubayda narrated, according to Jābir 'Ibn Zayd, according to 'Ā'isha, may *Allah* be pleased with her, may the

Prophet, may *Allah* bless him and greet him, said: "When a

[1]) Narrated in a similar way by 'Aḥmad' Ibn Ḥanbal in his attributed, volume 5 / 231-237; Al-Bukhārī, chapter: belief, 8.

[2]) Reported by 'Aḥmad' Ibn Ḥanbal in his attributed, volume 2/244 - 303 - 365; Al-Bukhārī, chapter: Friday, 40; the call to prayer, 88 and Mālik in *Al-Muwa ṭṭ a '* , chapter: the journey, 70.

faithful, intending to rise to pray during the night ([1]) and does not wake up because he is carried away by sleep, *Allah* grants him, however, the reward of prayer. His sleep is then conceived as a gift, on the part of *Allah* ”([2]).

288 - 'Abū' Ubayda narrated, according to Jābir 'Ibn Zayd, according to 'Abū Hurayra, that the Prophet, may *Allah* the bless and greet him, said: "The angels pray over the one among you as long as he stays where he is praying and not break its ritual purity. They say ([3]): Lord grant- Absolution him, Lord grant him Mercy ”([4]).

289 - From the same chain of transmitters mentioned above ([5]), the Prophet, may *Allah* bless him and

[1]) Manuscript *(Kha)* , overnight.

[2]) Reported by 'Aḥmad' Ibn Ḥanbal in his attributed, volume 6/72 - 180; 'Has drunk Dāwūd, chapter: volunteering, 20; Mālik in *Al-Muwa ṭṭ a '* , chapter: the prayer of night, 1. Quoted by the author of *Kanz 'Al-'Ummāl* , volume 7 / 21390. He said that he was reported by 'Abū Dāwūd and An-Nasā'ī.

[3]) Manuscript *(Kha)* , they say.

[4]) Reported by 'Aḥmad' Ibn Ḥanbal in his attributed, volume 1/144 - 147; volume 2 / 252 - 261-266… volume 3/3 - 95; volume 6/23 - 28; Al-Bukhārī, chapter: the Friday, 61 - 87; the call to prayer, 36; the beginning of creation, 7; Muslim, chapter: mosques, 271 - 273 - 275; the deceased, 85 - 86; 'Abū Dāwūd, chapter: prayer, 20; furnish it, 27; limits, 35; At-Tirmiẓī, chapter: the prayer, 128, the deceased, 38; An-Nasā'ī, chapter: purity, 49; mosques, 40; the deceased, 77; sales, 77; 'Ibn Māja, chapter: mosques, 19; Ad-Dārimī, chapter: prayer, 122 and Mālik in *Al-Muwa ṭṭ a '* , chapter: the journey, 51 - 54.

[5]) To have said, according to his chain of transmission, in the copy of Al-Quṭb, the chain of transmission mentioned 'Abū' Ubayda after Jābir after 'Abū Hurayra then he the city.

greet, said: "The angels follow one another near you, the some during the night, others during the day. They gather at the dawn prayer. Those who spent the night among you, ascend to Heaven. While being the best informed, their Lord asks them: How did you left my servants. The angels answer him that they are in praying when we left them and also when we have joined them ”(1).

290 - 'Abū' Ubayda reported having been informed, according to 'Abū Hurayra, may the Prophet, *Allah* bless him and greet him, said: "each one of you, is considered in prayer as long as only the expectation of prayer holds it back and nothing else prevents him from returning home ”(2).

291 - Abū 'Ubayda reported having been informed that the Prophet, may *Allah* bless him and greet him, said: "Pray and you will have success; give legal alms (*Zakāt*), you

1) Reported by 'Aḥmad' Ibn Ḥanbal in his attributed, volume 2/257 - 312 - 486.; Al-Bukhārī, chapter: the appointed times, 16; the beginning of creation, 60; uniqueness, 23 33; Muslim, chapter: mosques, 210; An-Nasā'ī, chapter: prayer, 21 and Mālik in *Al-Muwa ṭṭ a '* , chapter: the journey, 72.

2) Reported by 'Aḥmad' Ibn Ḥanbal in his attributed, volume 2 / 252- 319 - 486 …; Al-Bukhārī, chapter: prayer, 87; the call to prayer, 36; sales, 49; the beginning of creation, 7; Muslim, chapter: mosques, 272 - 273; 'Abū Dāwūd, chapter: prayer, 20; 'Ibn Māja, chapter: mosques, 14 - 19 and Mālik in *Al-Muwa ṭṭ a '* , chapter: the journey, 52.

will have felicity; fast, you will have good health; travel, you get richer ”.

292 - 'Abū' Ubayda narrated, according to Jābir 'Ibn Zayd, according to 'Abū Hurayra, that the Prophet, may *Allah* the bless and greet him, said: "If the faithful knew what the prayer in the first row (1) behaves as good retribution and find no other way to get it advantage, that the toss, they would resort to certainly. If they knew what merit there is in coming early to perform the midday prayer, they would certainly come

hastily. If at last they knew what merit there is in evening prayer and in that of dawn, they would go there, they even if they crawl to get there ”(2).

48) - "Of the sum of prayer in general"

1) What results from the call to prayer.
2) Reported by 'Aḥmad' Ibn Ḥanbal in his attributed, volume 2/236 - 278…; Al-Bukhārī, chapter: the call to prayer, 9 - 32 - 34 - 73; the fixed times, 52 and Muslim, chapter: prayer, 129.
Narrated by At-Tirmiẓī, chapter: the appointed times, 52; An-Nasā'ī, chapter: the purity, 49; mosques, 40; the deceased, 77; sales, 77; Al-Nasa'i, chapter: state of prayer (*Al-'Imāma*), 45; 'Ibn Māja, chapter: state of prayer (*Al - ' Iqāma*), 51; mosques, 18 and Mālik in *Al-Muwa ṭṭ a '* , chapter: the appeal, 3.

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293 - 'Abū' Ubayda narrated, according to Jābir 'Ibn Zayd, after 'Ibn' Abbās, that the Prophet, may *Allah* the bless and greet him, said: "It is forbidden to make prayer in cemeteries, places of immolation (1), places where camels are slaughtered and in the middle of the road " (2).

294 - Abū Ubayda reported, according to Jābir 'Ibn Zayd, that 'Ibn' Abbās said: the Prophet, may *Allah* the bless and greet him, forbidden to make the prayer by wearing on itself objects made of tin or red copper.

295 - 'Abū' Ubayda narrated, according to Jābir 'Ibn Zayd, after 'Ibn' Abbās, that the Prophet, may *Allah* the bless and greet him, said: "There is no prayer after that from the afternoon until the sun goes down completely, and there is no prayer after the dawn until the sun rises completely ”(3).

1) Manuscript *(Kha)* , the butcher's shop.
2) Narrated in a similar way by Al-Bukhārī, chapter: prayer, 52 and 'Ibn Māja, 1vre: purity, 21; mosques, 4.
3) Reported by 'Aḥmad' Ibn Ḥanbal in his attributed, volume 1/18 - 19 - 21…; volume 2/179 - 207 - 211…; volume 3/7 - 39 - 46…; volume 4/111 - 112-114…; volume 5/231 - 255 - 261…; Al-Bukhārī, chapter: the fixed times, 30 - 31; the hunting, 26; Muslim, chapter: the travelers, 285 - 290 - 293 - 294; At-Tirmiẓī, chapter: prayer, 18 - 20 - 21; An-Nasā'ī, chapter: fasting, 29 and Mālik in *Al-Muwa ṭṭ a '* , chapter: the Koran, 48.

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296 - 'Abū' Ubayda narrated, according to Jābir 'Ibn Zayd, according to 'Abū Sa'īd Al-Khidrī, that the Prophet, that *Allah* bless him and greet him, said: "May each of you refrain from praying at sunrise as well as at bedtime ”(1).

297 - 'Abū' Ubayda narrated, according to Jābir 'Ibn Zayd, from Ibn 'Abbās that the Prophet that *Allah* the bless and greet him, said, "None of you prayer withholding urine ”(2).

298 - 'Abū' Ubayda narrated, according to Jābir 'Ibn Zayd, that 'Ibn' Abbās, said: “The Prophet, may *Allah* the bless and greet him, forbade the faithful to pray in having an urgent natural need ”(3).

299 - 'Abū' Ubayda narrated, according to Jābir " Ibn Zayd, after 'Ibn' Abbās, that the Prophet, may *Allah* the

1) Reported by 'Aḥmad' Ibn Ḥanbal in his attributed, volume 2/13 - 19 - 33…; volume 6/255; Al-Bukhārī, chapter: fixed times, 30 - 31 - 32, the virtue of prayer at the mosque in Mecca, 2; Muslim, chapter: the travelers, 289 - 290 - 295 - 296; An-Nasā'ī, chapter: the fixed times, 33 - 35 and Mālik in *Al-Muwa ṭṭ a '* , chapter: the Koran, 47 - 49.

2) Reported by 'Aḥmad' Ibn Ḥanbal in his attributed, volume 5/250 - 260 - 261 and 'Ibn Māja, chapter: purity, 114.

3) Reported by 'Aḥmad' Ibn Ḥanbal in his attributed, volume 6/43 - 54 - 73; Muslim, mosques, 67; 'Abū Dāwūd, chapter: purity, 43 and Ad-Dārimī, chapter: prayer, 137.

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bless and greet him, said: "None of you pray in knotting back braids of hair ”(1).

300 - Abū 'Ubayda reported, according to Jābir' Ibn Zayd, whom 'Ibn' Abbās, said: “We pray with the Prophet, may *Allah* bless him and greet him. However, we don't have never seen him pronounce the invocation of the *Qunūt* in prayer ”(2).

301 - 'Abū Ubayda said: “I heard that' Ibn 'Umar was not in favor of invoking *Qunūt* in

pray. He had never done it before and he considered it being an innovation ”(3).

302 - 'Abū' Ubayda narrated, according to Jābir 'Ibn Zayd, after 'Ibn' Abbās, that the Prophet, may *Allah* the bless and greet him, said: "No faith for him who does not not prayer ”(4). the prophetic tradition (5).

303 - 'Abū' Ubayda narrated, according to Jābir 'Ibn Zayd, after 'Ibn' Abbās, that the Prophet, may *Allah* the

1) Narrated by 'Ibn Māja, chapter: state of prayer (*Al-'Iqāma*), 167. Quoted by the author of *Kanz Al-'Ummāl , 7/20013* .

2) Narrated in an analogous way by An-Nasā'ī, chapter: application, 32.

3) Reported by An-Nasā'ī, chapter: application, 32.

4) See Ḥ *adīth*, n ° 91.

5) Having said the prophetic tradition (Ḥ *adīth*) to indicate that this tradition was cited in the chapter on the ethics of ablution and its obligations.

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bless and greet him, said: "Nothing separates the faithful from impiety, except the abandonment of prayer ”(1).

304 - 'Abū' Ubayda reported, according to Jābir 'Ibn Zayd, after 'Anas' Ibn Mālik, that the Prophet, that *Allah* bless him and greet him, said: "The loss that strikes him who missing the afternoon prayer is as serious as that of lose *Al-Watr* his family and his property. ”Ar-Rabī 'reported that the verb " *Watara* " means "to dispossess someone from his property ”, or“ take part of it ”(2).

1) Narrated by 'Abū Dāwūd, chapter: the prophetic tradition, 15.; 'Ibn Māja, chapter: state of prayer (*Al-'Iqāma*), 77 and Ad-Dārimī, chapter: prayer, 29.

2) Reported by 'Aḥmad' Ibn Ḥanbal in his attributed, volume 2/8 - 13 - 27…; Volume 5/429; Al-Bukhārī, chapter: the appointed times, 14; merits (*Manāqib*), 25; Muslim, chapter: mosques, 200 - 201; seditions, 11; 'Abū Dāwūd, chapter: prayer, 5; At-Tirmiẓī, chapter: the fixed times, 14; An-Nasā'ī, chapter: prayer, 17; times, 9; 'Ibn Māja, chapter: prayer, 6 and Ad-Dārimī, chapter: prayer, 27. Mālik in *Al-Muwa ṭṭ a '* , chapter: *Waqūt* , 21.

CHAPTER: FASTING

49) “From the fast of the month of Ramadhān in

trip ”

305 - 'Abū' Ubayda narrated, according to Jābir 'Ibn Zayd, that 'Ibn' Abbās said: “The Prophet, may *Allah* the bless and greet him, traveled to Mecca, during the *Ramadhān* , during the year of the conquest. He did the fast until *Al-Kadīd* where he broke it. People did as much. These conformed to the most recent acts and

words of the Prophet, may *Allah* bless and greet him, and held to be valid (1).

306 - 'Abū' Ubayda narrated, according to Jābir 'Ibn Zayd, having heard from several Companions of the Prophet, may *Allah* bless him and greet him, say: "During the conquest of Mecca, in the month of *Ramadhān* , the Prophet, may *Allah* bless him and greet him, ordered the faithful to break the fast by telling them: "You will have to dispose of all your forces (2) to face the enemy ”. As for him, he has continued his fast. Jābir said: We have seen him pour water on the head from heat or thirst. We have him said: O Prophet, the faithful have fasted. They followed your example. He said: When he arrived at *AL Kadīd* , we had asked for a cup of water. He drank. So he broke his young. The faithful did the same (3).

307 - 'Abū' Ubayda narrated, according to Jābir 'Ibn Zayd, that 'Anas' Ibn Mālik said: We made a

1) Reported by 'Aḥmad' Ibn Ḥanbal in his attributed, volume 1/266 - 334 - 344; volume 5/376; Al-Bukhārī, chapter: fasting, 34; holy war (*Al-Jihād*), 106; the invasions, 47; Muslim, chapter: fasting, 87 - 88. An-Nasā'ī, chapter: fasting, 60; Mālik in *Al-Muwa ṭṭ a '* , chapter: prayer, 21 and Ad-Dārimī, chapter: the prayer, 15.

2) Manuscript *(Kha)* , to overtake your enemy in terms of strength.

3) Reported by 'Aḥmad' Ibn Ḥanbal in his attributed, volume 3/475; volume 5/376; Mālik in *Al-Muwa ṭṭ a '* , chapter: prayer, 22.

journey in the company of the Prophet, may *Allah* bless him and greet. Some of us fasted while
others abstained. The one who fasted does not have blamed the one who broke it and the one who broke the fast did not reproach the one who did it (1).

50) - “From fasting, on the day of ' *Āsh ū rā'* , the works supererogatory and the day of ' *Arafa* '

308 - 'Abū' Ubayda narrated, according to Jābir 'Ibn Zayd, after 'Ibn' Abbās, that the Prophet, may *Allah* the bless and greet him, said: "The fast of the day of *'Āshūrā' is* worth an atonement (2), for sins committed during sixty month; it is also worth the equivalent of the postage of ten faithful of the descendants of Ismā'īl, may *Allah* be pleased of him ”(3).

309 - 'Abū' Ubayda narrated, according to Jābir 'Ibn Zayd, may 'Ā'ïsha, the Mother of Believers, may *Allah* be satisfied with her, said: In pre-Islamic times,

1) Reported by 'Aḥmad' Ibn Ḥanbal in his attributed, volume 3/45 - 50 - 74; Al-Bukhārī, chapter: fasting, 37. Narrated by Muslim, chapter: fasting, 95 - 99; 'Abū Dāwūd, chapter: prayer. 42; An-Nasā'ī, chapter: fasting, 59 and Mālik in *Al-Muwa* ṭṭ *a '* , chapter: prayer, 23.

2) Manuscript *(Kha)* , its expiration is sixty.

3) Reported by 'Aḥmad' Ibn Ḥanbal in his attributed, volume 6/344 and At-Tirmiẓī, chapter: vocations, 61.

Quraish made the fast on the day of *'Āshūrā'* . The Prophet, may *Allah* bless him and greet him, fasted this day at this time. When he arrived in Medina, he continued to do so and ordered to practice this fast. When the fast of *Ramadhān* was prescribed, the fast of *'Āshūrā'* was neglected. From then on, fasting on that day became optional. However, the retribution is great for one who observe it ”(1).

310 - Abū 'Ubayda related that Jābir' Ibn Zayd said: I was informed that when Mu'āwiya 'Ibn Abī-

Sufyān arrived from Mecca, he climbed on the minbar (2) and said: “O inhabitants of Medina! Where are your scholars? I have heard the Prophet, may *Allah* bless him and greet him, say to About this day: "You are not prescribed to do the fast (3) on the day of *'Āshūrā'* . As for me, I fast. You can therefore do or not fast according to the

1) Reported by 'Aḥmad' Ibn Ḥanbal in his attributed, volume 2/57 - 143; volume 4 / 29 - 50; Volume 6/162; Al-Bukhārī, chapter: genesis of sura 2/24; the fast, 1 - 96, the merits of the partisans (*Manāqib Al-'An ṣ ār*), 26; Muslim, chapter: fasting, 111 - 112 - 114 - 116 - 120 - 121; 'Abū Dāwūd, chapter: the pray. 63; At-Tirmiẓī, chapter: prayer, 48; Ad-Dārimī, chapter: prayer, 46 and Mālik in *Al-Muwa ṭṭ a '* , chapter: prayer, 33.

2) Manuscript *(Kha)* , above.

3) In the explanation, it was not prescribed according to the construction method grammar of the Arabic sentence.

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will. However, you should know that this fast provides great retribution (1) and a generous reward ”(2).

311 - Abū 'Ubayda reported, that Jābir' Ibn Zayd, according to 'Ibn' Abbās, may the Prophet, *Allah* bless him and greet him, said: "He who fastes every month, three days is like one who fasted forever ”(3).

312 - Ar-Rabī " Ibn Ḥabīb reported, from 'Abū 'Ayyūb Al-'Anṣārī, may the Prophet, *Allah* bless him and greets him, said: "He who follows the fast of *Ramadhān* by six days of fasting in the month of *Shawwāl* is comparable to one who has fasted throughout life ”(4).

313 - 'Abū' Ubayda narrated, according to Jābir 'Ibn Zayd, may 'Ā'ïsha, the Mother of Believers, may *Allah* be satisfied with her, said: "It happens to the Prophet, that *Allah* the bless and greet him, to practice fasting incessantly

1) In the copy of the illustrated, the term "large" does not appear.

2) Reported by Al-Bukhārī, chapter: fasting, 69. Reported by Mālik in *Al-Muwa ṭṭ a '* , chapter: prayer, 34.

3) Reported by 'Aḥmad' Ibn Ḥanbal in his attributed, volume 4/19; volume 5/28 - 34 - 35…; Al-Bukhārī, chapter: *Tahajjud* , 33 - 59 - 60; the Prophets, 37; rules driving, 84; At-Tirmiẓī, chapter, prayer, 53 and 'Ibn Māja, chapter: prayer, 29.

4) Reported by 'Aḥmad' Ibn Ḥanbal in his attributed, volume 3/308 - 324 - 344;

volume 5/417 - 419; Muslim, chapter: fasting, 176; 'Abū Dāwūd, chapter: the prayer, 58; At-Tirmiẓī, chapter, prayer, 52 and Ad-Dārimī, chapter: prayer, 44.

point where it was believed that he would not stop doing it (1). Then he left him for so long that we thought he would never plus fasting (2). However, I never saw him do the fast for a whole month with the exception of *Ramadhān* ; the month when he fasted the most was *Sha'bān* ”(3).

314 - 'Abū' Ubayda narrated, according to Jābir 'Ibn Zayd, whom 'Abū Sa'īd al-Khidrī said: Some devotees contradict (4) in 'Um Al-Fadhl Bint Al-Ḥārith, which is the mother of 'Abd Allah' Ibn 'Abbās, about the fast of Prophet, may *Allah* bless and greet him on the day of *'Arafa* . Some believed he was fasting, others supported the opposite. 'Abū Sa'īd said:' Um Al-Fadhl sent him a cup of milk, while standing on the back of a camel (5), that he drank it (6) ”(7).

1) Manuscript *(Kha)* , he does not eat.
2) Manuscript *(Kha)* , he does not fast.
3) Reported by 'Aḥmad' Ibn Ḥanbal in his attributed, volume 6/39 - 84 - 107…; Al-Bukhārī, chapter, fasting, 52; Muslim, chapter, fasting, 176; 'Abū Dāwūd, chapter, fasting, 59; At-Tirmiẓī, chapter, fasting, 52; Muslim, chapter, the fasting, 176; 'Ibn Māja, chapter, the fast, 30 and Mālik in *Al-Muwa ṭṭ a'* , chapter, the fasting, 56.
4) Manuscript *(Kha)* , people.
5) Having said on the back of a camel, it is about *Al-'Adhbā* , the term camel is used for the masculine and the feminine at the same time.
6) Manuscript *(Kha)* , and he drank.
7) Reported by Al-Bukhārī, chapter: the pilgrimage, 88; fasting, 65, drinking, 17 - 29; Muslim, chapter: fasting, 110; 'Abū Dāwūd, chapter: fasting, 62 and Mālik in *Al-Muwa ṭṭ a '* , chapter: the pilgrimage, 132.

51) - "Of what breaks the fast and schedules fixed for the breaking of the fast and for the meal of the end of the night (*Su ḥ ū r*) "

315 - 'Abū' Ubayda reported, according to Jābir 'Ibn

Zayd, according to 'Abū Hurayra that the Prophet, may *Allah* the bless and greet him, said: "He who is found in the morning, defiled, following a state of impurity, breaks his fast ”.
Ar-Rabī 'quoted from' Abū 'Ubayda that' Urwa 'Ibn Al-Zubayr Al-Ḥasan Al-Baṣrī, 'Ibrāhīm An-Nukha'ī thus that a group of companions of the Prophet, may *Allah* the bless and greet him, said: He who is found in the morning, soiled, following a carnal trade, breaks his fast and they affirm that it is not incumbent upon him to atonement.
316 - 'Abū' Ubayda reported, according to Jābir 'Ibn Zayd, that 'Abū Hurayra said: “A man broke the one day fast from *Ramadhān* in the time of the Prophet, which *Allah* bless him and greet him. The prophet, may *Allah* the bless and greet him, commanded him to free a slave, to

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fast two consecutive months, or feed sixty poor, according to his abilities ”(1).
317 - 'Abū' Ubayda narrated, according to Jābir 'Ibn Zayd, after 'Ibn' Abbās, that the Prophet, may *Allah* the bless and greet him, said: "Backbiting breaks the fast and invalidates ablution ”(2).
318 - Abū 'Ubayda reported, according to Jābir' Ibn Zayd, asking 'Ā'isha, may *Allah* be pleased with him: Did it happen to the Prophet, may *Allah* bless him and greet him, kiss his partner when he was fasting?
She said: He was doing it, laughing (3).
319 - 'Abū' Ubayda narrated, according to Jābir 'Ibn Zayd, after 'Ibn' Abbās, that the Prophet, may *Allah* the bless and greet him, said: "If you hear Bilāl, eat. But, as soon as you hear 'Ibn' Um Maktūm,

1) Reported by 'Aḥmad' Ibn Ḥanbal in his attributed, volume 2/512; Muslim, chapter: fasting, 83 and Mālik in *Al-Muwa ṭṭ a '* , chapter: fasting, 28.
2) Quoted by the author of *Kanz Al-'Ummāl* , volume 3 / 8025. He said: This tradition prophetic was narrated by Al-Daylimī in the attributed *Al-Firdaws* (the *Heavens*).
3) Narrated in a similar way by 'Aḥmad' Ibn Ḥanbal, in his attributed,

volume 6/219 - 223 - 234 - 285…; Al-Bukhārī, chapter: fasting, 24 and Muslim, chapter, fasting, 62 - 63; 'Abū Dāwūd, chapter: Fasting, 34.

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stop eating ". This is, of course, the month of *Ramadhān* (1).

320 - Abū 'Ubayda reported, according to Jābir' Ibn Zayd, after 'Ibn' Abbās, that the Prophet, may *Allah* the bless and greet him, said: "My community will not cease to be in the good as long as she does not rush to break the fast (2) and delay the *Su ḥ ūr* "(3).

52) - **"The night of destiny"**

321 - 'Abū' Ubayda narrated, according to Jābir 'Ibn Zayd, after 'Anas' Ibn Mālik, that the Prophet, that *Allah* bless him and greet him, said: "This night has been appointed to me to tell you, but two men quarreled.

So I forgot the exact date. Watch for her, nevertheless the

1) Narrated in a similar way by 'Aḥmad' Ibn Ḥanbal in his attributed, volume 2/9 - 57 - 62…; Al-Bukhārī, chapter: the call to prayer, 11 - 12 - 13; fasting, 17; the testimonials, 11; *'Ahd* , 1; Muslim, chapter: fasting, 36 - 38; At-Tirmiẓī, chapter: prayer, 35; An-Nasā'ī, chapter: the call to prayer, 9 - 10; Ad-Dārimī, chapter: prayer, 4 and Mālik in *Al-Muwa ṭṭ a '* , chapter: the call, 14 - 15 in these words: "Bilāl calls to prayer at night. Eat and drink until that you hear the call of 'Ibn' Um-Maktum ".

2) Manuscript *(Kha)* means: to eat it.

3) Reported by 'Aḥmad' Ibn Ḥanbal in his attributed, volume 5/98 - 331 - 334…; Al-Bukhārī, chapter: fasting, 45; the fixed times, 40; genesis of sura 5/5; Muslim, chapter: fasting 47; *qusama* , 12; 'Ibn Māja, chapter: fasting, 24; the rituals, 103 and Mālik in *Al-Muwa ṭṭ a '* , chapter: fasting, 6 - 7.

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ninth, seventh and fifth nights ". Ar-Rabī 'clarified that "quarreled" means "quarreled" (1).

322 - 'Abū' Ubayda narrated, according to Jābir 'Ibn Zayd, that 'Abū Sa'īd Al-Khidrī, said: "The Prophet, that *Allah* bless him and greet him, had passed the second decade (2) of the month of *Ramadhān* in pious retreat. When it was

the twenty-first (3) day, on the eve of which he had
custom of coming out (4) of his retirement, he said: "Let those who
have made the pious retreat with me continue to do it
during the last decade. Because the night of fate was for me
shown. But, I was then made to forget its precise date.
I saw that I was prostrate, that night, in the mud and in
the water. Watch for her then, on the odd days of the last
decade ”(5).

1) Narrated in an analogous way, by 'Aḥmad' Ibn Ḥanbal in his attributed, volume 5/313 - 319; Al-Bukhārī, chapter: belief, 36; the night of destiny, 4; rules of conduct, 44; Ad-Dārimī, chapter: fasting, 56 and Mālik in *Al-Muwa ṭṭ a '* , chapter: spiritual retreat, 13.

2) Manuscript *(Kha)* , in the middle of the month.

3) Manuscript *(Kha)* , the night of.

4) In the copy of Al-Quṭb, we do not find "in".

5) Reported by 'Aḥmad' Ibn Ḥanbal in his attributed, volume 3/24 - 74; Al-Bukhārī, chapter: the call to prayer, 135; Muslim, book: fasting, 211 - 214; 'Abū Dāwūd, chapter: *Ramadhān* , 3 and Mālik in *Al-Muwa ṭṭ a'* , chapter: the spiritual retreat, 9.

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53) - "From the prohibition of fasting on the days of two feasts and the day of doubt ”

323 - Abū 'Ubayda reported, according to Jābir' Ibn
Zayd, according to 'Abū Sa'īd Al-Khidrī, that the Prophet, that
Allah bless him and greet him, said: "In the month of *Ramadhān* ,
fast only when you see the crescent moon, and
don't break the fast until you see it. If the vision
is prevented by clouds then make a guess ”.
In another version he said: "complete the number of
thirty days ”(1).

324 - 'Abū' Ubayda narrated, according to Jābir 'Ibn
Zayd may the Prophet, *Allah* bless and greet him,
forbidden to fast on a day when there is doubt. It's the last day
of the month of Sha'bān, the feast day of breaking the fast
and that of the feast of sacrifice. He, in fact, said: "He who
fast these two days (2), has committed a sin ”(3).

1) Reported by 'Aḥmad' Ibn Ḥanbal in his attributed, volume 2/63 - 456; volume 3 /

341; Al-Bukhārī, chapter: fasting, 11; Muslim, chapter: fasting, 3; An-Nasā'ī, chapter: fasting, 10 and Mālik in *Al-Muwa* ṭṭ *a '* , chapter: fasting, 1 - 3.

[2]) Manuscript *(Kha)* means: he fasted.

[3]) Narrated in a similar way by Al-Bukhārī, chapter: fasting, 11; 'Has drunk Dāwūd, chapter: fasting, 10; At-Tirmiẓī, chapter: fasting, 3 (in translation); An-Nasā'ī, chapter: fasting, 37 - 38 (in translation); 'Ibn Māja, chapter: the fasting, 3 (in translation) and Ad-Dārimī, chapter: fasting (in translation).

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325 - 'Abū' Ubayda narrated, according to Jābir 'Ibn Zayd, having been informed that 'Umar' Ibn Al-Khaṭṭāb, that *Allah* be pleased with him, led the prayers of the people during the day of Eid. Then he preached. He said to the faithful: The Prophet, may *Allah* bless him and greet him, forbade fast on these two feasts. The first being that of the breaking the fast, and the second is when you eat the flesh of your sacrifices ”([1]).

326 - Abū 'Ubayda reported, according to Jābir' Ibn Zayd that 'Ibn' Abbās said: "the Prophet, may *Allah* the bless and greet him, forbade the faithful to fast so continues for a day and a night. He also banned to kill the nightingale and the shrike ([2]”([3]).

[1]) Reported by 'Aḥmad' Ibn Ḥanbal in his attributed, volume 1/34 - 40. Reported by Al-Bukhārī, chapter: the sacrifices, 16; fasting, 66; Muslim, book: fasting, 138; 'Abū Dāwūd, book: fasting, 48 and Mālik in *Al-Muwa* ṭṭ *a'* , chapter: the two parties, 5.

[2]) About killing the nightingale and the shrike, in the manuscript, illustrates it, we quote it swarms because it draws water. He banned taking for medicine all that was forbidden by Allah and forbade killing the nightingale and so on.

[3]) Reported by 'Aḥmad' Ibn Ḥanbal in his attributed, volume 2/23 - 112 - 261…; volume 3/30 - 59 - 87… volume 5/363 - 364; volume 6/89 - 93 - 242…. ; Al-Bukhārī, chapter: fasting, 49, wish, 8; Muslim, chapter: fasting, 59 - 60 - 61; 'Abū Dāwūd, chapter: fasting, 24; Ad-Dārimī, chapter: fasting, 14 and Mālik in *Al-Muwa* ṭṭ *a '* , chapter: fasting, 37.
the second half of the prophetic tradition (Ḥ *adīth*): “he also forbade to to kill the nightingale and the shrike, ”was reported by 'Aḥmad' Ibn Ḥanbal in its attributed, tome 1/332 - 347. Narrated by 'Abū Dāwūd, chapter: the rules of pipes, 164; 'Ibn Māja, chapter: the hunt, 10 and Ad-Dārimī, chapter: the sacrifices, 26.

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54) - "Virtues of *Ramadhān* "

327 - Abū 'Ubayda narrated from Jābir' Ibn Zayd according to 'Abū Hurayra that the Prophet, may *Allah* the bless and greet him, said: "He who fasts *Ramadhān* with faith and hope of retribution, will obtain absolution for all his previous sins (1). If you know what includes *Ramadhān* as virtues, you will wish that he lasts all year '(2).

328 - According to the same chain of transmitters, the Prophet, may *Allah* bless him and greet him, said: from the mouth of the faster is more pleasing to *Allah* than the smell of *Misk* . My servant has renounced (3) his passions

1) Manuscript *(Kha)* , and what is backlog.

2) Reported by 'Aḥmad' Ibn Ḥanbal in his attributed, volume 2/232 - 241 - 385 …; volume 3/55 - 308 - 324… volume 4/78; volume 5/280 - 417 - 419; Al-Bukhārī, chapter: fasting, 49, wish, 8; Muslim, chapter: fasting, 59 - 60 - 61; 'Has drunk Dāwūd, chapter: belief, 28; the night of destiny, 1; fasting, 6; Muslim, chapter: fasting, 203; travelers, 175; 'Abū Dāwūd, chapter: *Ramadhān* , 1; fasting, 57; At-Tirmiẓī, chapter: fasting, 1; paradise, 4; An-Nasā'ī, chapter, the fasting, 39; 'Ibn Māja, chapter: the state of prayer (*Al-'Iqāma*), 173, fasting, 2 - 33 and Ad-Dārimī, chapter: fasting, 44.

3) In the copy of Al Quṭb, we omitted the term a servant and he also mentioned the page grants him paradise as a reward.

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and his food because of me. Fasting is for Me and it It is up to me to reward the one who does it ”(1).

329 - Abū 'Ubayda reported, according to Jābir' Ibn Zayd, after 'Ibn' Abbās, that the Prophet, may *Allah* the bless and greet him, said: "He who does not pray, has no faith ”(2) until he said:“ There is no fast without having abstained from committing the sins fixed by *Allah* ”(3).

330 - According to the chain of transmitters dating back to 'Abū Hurayra, the Prophet, may *Allah* bless and greet him, said, “Fasting is protection. If any of you, was fasting, he must not say anything indecent and arguing. If someone attacks or curses him,

let him say to him: I am in a state of fasting ”(4).

1) Reported by 'Aḥmad' Ibn Ḥanbal in his attributed, volume 1/446; volume 2/232 - 234 - 257 ...
volume 3/5 - 40; volume 4 / 130-202; volume 6/240; Al-Bukhārī, chapter: fasting, 2 - 9; the habit, 78; Muslim, chapter: fasting, 162 - 164; At-Tirmiẓī, chapter, the fasting, 54; An-Nasā'ī, chapter: 41 - 42 - 43; 'Ibn Māja, chapter: fasting, 1; Ad-Dārimī, chapter: fasting, 50 and Mālik in *Al-Muwa ṭṭ a '* , chapter: fasting, 58.

2) This Ḥ *adīth* is mentioned in the chapter on ablutions and their obligations.

3) The first is from Ḥ *adīth* «He has neither faith nor prayer”. It was quoted reported in Ḥ *adīth* n ° 91 - 302. The second half of Ḥ *adīth* “there is no young person without abstention from sins fixed by *Allah* ”, was reported by 'Aḥmad' Ibn Ḥanbal in its attributed, volume 1/202; volume 5/291.

4) Reported by 'Aḥmad' Ibn Ḥanbal in his attributed, volume 2/446; volume 2/245 - 257 - 273…; volume 6; Al-Bukhārī, chapter: fasting, 2; Muslim, chapter: the fasting, 160 - 163; 'Abū Dāwūd, chapter, fasting, 25; An-Nasā'ī, chapter: the

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CHAPTER:

Legal alms and alms

55) - "The minimum taxable value"

331 - Abū 'Ubayda reported, according to Jābir' Ibn Zayd, after 'Ibn' Abbās, that the Prophet, may *Allah* the bless and greet him, said: "The lands watered by the water of rains, by sources or bypass canals,
must pay tithe; those watered by water drawn from sol (1) will pay half of one tenth ”(2).

332 - According to the same transmitters, the Prophet, may *Allah* bless him and greet him, said: "There is no tithe a silver value of less than five ounces. (The ounce worth forty *Dirham*) -; nor for what is less than twenty

fasting, 42; 'Ibn Māja, chapter: fasting, 2 and Mālik in *Al-Muwa ṭṭ a'* , chapter: the fasting, 57.

1) Means the small seals. On the other hand, Al-Gharb, means, the big leap.

2) Reported by 'Aḥmad' Ibn Ḥanbal in his attributed, volume 1/145; volume 3/341 - 353; volume 5/233; Al-Bukhārī, chapter: legal alms (*Zakāt*), 55; Muslim, chapter: *Zakāt* , 8; 'Abū Dāwūd, chapter, *Zakāt* , 5 - 12; At-Tirmiẓī, chapter: legal alms (*Zakāt*), 14; An-Nasā'ī, chapter: legal alms (*Zakāt*), 25; 'Ibn Māja, chapter: legal alms (*Zakāt*), 17. Reported by Ad-Dārimī, chapter: legal alms (*Zakāt*), 29 (in translation) and Mālik in *Al-Muwa ṭṭ a '* , chapter: *Zakāt* , 33.

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Mithqāl (1) neither for that which is less than five camels nor for sheep whose number is less than forty ni for which less than five loads of wheat ”(2).

333 - Abū 'Ubayda reported, according to Jābir' Ibn Zayd, may 'Ā'ïsha, the Mother of Believers, may *Allah* be satisfied with her, said: "The Prophet, may *Allah* bless him and greet him, fixed the alms of breaking the fast for the free, the slave, the masculine, the feminine, the small and the large, of a Ṣ *à '* of dates, dried fruits, wheat, barley or milk curd (3 ”(4).

1) *Mithqāl* : weight of a 3/7 th of *Dirham* - gold.

2) Reported by 'Aḥmad' Ibn Ḥanbal in his attributed, volume 2/402 - 403; volume 3 / 6 - 30 - 45…; Al-Bukhārī, chapter: *Zakāt* , 32 - 42 - 56; Muslim, chapter: legal alms (*Zakāt*), 3 - 5 - 7; 'Abū Dāwūd, chapter, legal alms *Zakāt* , 2. Reported by At-Tirmiẓī, chapter: legal alms *Zakāt* , 7. Reported by An-Nasā'ī, chapter: legal alms (*Zakāt*), 5 - 18 - 23…; Ibn Māja, chapter: legal alms (*Zakāt*), 6; Ad-Dārimī, chapter: legal alms (*Zakāt*), 11 and Mālik in *Al-Muwa* ṭṭ *a '* , chapter: legal alms (*Zakāt*), 1 - 2 - 22.

3) Manuscript *(Kha)* ,

4) Reported by 'Aḥmad' Ibn Ḥanbal in his attributed, volume 1/145; volume 3/341 - 353; volume 5/233; Al-Bukhārī, chapter: legal alms (*Zakāt*), 32 - 42 - 56; Muslim, chapter: legal alms (*Zakāt*), 3 - 5 - 7; 'Abū Dāwūd, chapter, legal alms (*Zakāt*), 2; At-Tirmiẓī, chapter: legal alms (*Zakāt*), 7; Year-Nasā'ī, chapter: legal alms (*Zakāt*), 5 - 18 - 23…; 'Ibn Māja, chapter: legal alms (*Zakāt*), 6; Ad-Dārimī, chapter: legal alms (*Zakāt*), 11; Mālik in *Al-Muwa* ṭṭ *a '* , chapter: legal alms (*Zakāt*), 1 - 2 - 22.

4) Reported by 'Aḥmad' Ibn Ḥanbal in his attributed, volume 3/23 - 73 - 98. Reported by Al-Bukhārī, chapter: legal alms (*Zakāt*), 73 - 76; Muslim, chapter: legal alms (*Zakāt*), 17 - 19 - 21; 'Abū Dāwūd, chapter, alms legal (*Zakāt*), 2; Narrated by At-Tirmiẓī, chapter: legal alms (*Zakāt*), 35. Narrated by An-Nasā'ī, chapter: legal alms (*Zakāt*), 37 - 39 - 42 - 43; 'Ibn Māja, chapter: legal alms (*Zakāt*), 21; Ad-Dārimī, chapter: legal alms (*Zakāt*), 27 and Mālik in *Al-Muwa* ṭṭ *a '* , chapter: legal alms (*Zakāt*), 53.

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334 - Abū 'Ubayda reported, according to Jābir' Ibn Zayd, according to 'Abū Sa'īd Al-Khidrī, that the Prophet, that *Allah* bless him and greet him, said: "We do not have to answer injuries from an animal, a fall in a well or in a mine. For buried objects, the tithe is

the fifth ”(1).

56) - "What should not be perceived as legal alms "

335 - Abū 'Ubayda related that Jābir was informed that the Prophet, may *Allah* bless and greet him, has said to the tithe collectors, "Do not accept as tithe, from the herders, the animal that follows and still heads his mother, neither the female who is still nursing nor the fattening animal neither the male nor the animal out of age, thin, or tainted with crippling vice ”.

1) Reported by 'Aḥmad' Ibn Ḥanbal in his attributed, volume 2/228 - 239; volume 5 / 326; Al-Bukhārī, chapter: blood prices paid (*Ad-Diyyāt*), 28 - 29; alms legal (*Zakāt*), 66; *Musaqāt* , 3; Muslim, chapter: limits, 45 - 46; 'Has drunk Dāwūd, chapter, the prices of blood paid (*Ad-Diyyāt*), 27; At-Tirmiẓī, chapter: legal alms (*Zakāt*), 16; judgments, 37; An-Nasā'ī, chapter: alms legal (*Zakāt*), 28; 'Ibn Māja, chapter: legal alms (*Zakāt*), 27; Ad-Dārimī, chapter: legal alms (*Zakāt*), 30; blood prices paid (*Ad-Diyyāt*), 19 (in translation) and Mālik in *Al-Muwa ṭṭ a '* , chapter: the reasons, 12.

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336 - Abū 'Ubayda reported, according to Jābir' Ibn Zayd, may 'Umar' Ibn Al-Khaṭṭāb, may *Allah* be pleased of him, said to his tithe collectors: Beware of take the best animals and the females which abound in milk. Ar-Rabī 'says: the best animals are those which abound (1).

337 - Abū 'Ubayda reported, that the Prophet, that *Allah* bless and salute him, forbade the devotee to pay as a tithe, which he has most mediocre (2). He says, in fact: "The best among you with *Allah* is he who pay, as a legal alms , the best things of what he owns ”.

57) - "Of that which is exempt from alms legal "

338 - Abū 'Ubayda reported, according to Jābir' Ibn Zayd, after 'Ibn' Abbās as the Prophet, may *Allah* the

bless and greet him, said: "Are exempt from tithe, the
camels employed in the work, donkeys, slaves and

[1]) Narrated by Mālik in *Al-Muwa ṭṭ a '*, chapter: legal alms (*Zakāt*), 28.

[2]) Manuscript *(Kha)* , the mediocre.

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horses ”. Ar-Rabī 'said:' Abū 'Ubayda said: Nothing at all
what is quoted above is not subject to tithe, unless they
are intended for trade ([1]).

339 - Abū 'Ubayda reported, according to Jābir' Ibn
Zayd, according to 'Abū Hurayra, that the Prophet, may *Allah* the
bless and greet him, said: "The devotee does not have to pay tithe
neither for his slave nor for his horse ”([2]).

58) - "Warning against the refusal of pay legal alms ”

340 - Abū 'Ubayda reported, according to Jābir' Ibn
Zayd, after 'Ibn' Abbās, that the Prophet, may *Allah* the

[1]) Reported in a similar way by the author of the "workers 'treasure"' *Kanz Al-'Ummāl* , volume 6/15848 in these terms: “Nothing is dime in camels ”. He also said: It was reported by Al-Bayhaqī in 'The Complete' (*Al - Kāmil*).

[2]) Reported by 'Aḥmad' Ibn Ḥanbal in his attributed, volume 2/242 - 249 - 254; Muslim, chapter: legal alms (*Zakāt*), 9; 'Abū Dāwūd, chapter, alms legal (*Zakāt*), 11; An-Nasā'ī, chapter: legal alms (*Zakāt*), 16 - 17. Narrated by 'Ibn Māja, chapter: legal alms (*Zakāt*), 15; Ad-Dārimī, chapter: legal alms (*Zakāt*), 10 and Mālik in *Al-Muwa ṭṭ a '* , chapter: legal alms (*Zakāt*), 37.

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bless and greet him, said: "He who refuses to discharge
the tithe deserves the death penalty ”([1]).

341 - Abū 'Ubayda reported, that Jābir' Ibn Zayd
said: It has been transmitted to us ([2]) that Abū Bakr Aṣ-Ṣiddīq, that
Allah be pleased with him, said: "I swear to fight
whoever refuses ([3]) to pay me would only be : alms
legal of a camel ”. 'Abu' Ubayda states in this regard
que: This is valid when it comes to refusing the tithe to a

Imām who deserves to perceive it; Otherwise the one who refuses it must not be killed (4).

342 - Abū 'Ubayda reported, according to Jābir' Ibn Zayd, after 'Ibn' Abbās, that the Prophet, may *Allah* the bless and greet him, said: "There is no prayer for the one who refuses to pay tithe. He repeated it to three times. Whoever pays it to a party not entitled to perceiving it is the same as one who refuses to pay it ".

1) Narrated in a similar way by Al-Munẓir in making people love and fear (*At-Targhīb wa At-Tarhīb*) in these terms: "He who refuses to discharge the tithe deserves the death penalty ". He also said: It was reported by Al-Ṭabarānī.

2) Manuscript *(Kha)* , it has come down to me.

3) Manuscript *(Kha)* , they prevented me.

4) Reported by Al-Bukhārī, chapter: refuge, 2; Muslim, chapter: belief, 32; 'Abū Dāwūd, chapter ,: legal alms (*Zakāt*), 1; At-Tirmiẓī, chapter: the belief, 1; An-Nasā'ī, chapter: legal alms (*Zakāt*), 3 and Mālik in *Al-Muwa ṭṭ a '* , chapter:: legal alms (*Zakāt*), 30.

Ar-Rabī 'said: the one who does not respect the rules is the one who gives it to whoever does not deserve it (1).

343 - The Prophet, may *Allah* bless him and greet him, said: "He to whom *Allah* has given abundant goods and of whom he will not have paid the tithe, will meet, on the day of Resurrection his possessions transformed into a huge python, brave, with horns in his head who will be in charge of him inflict torment until *Allah* judges all creatures ". Ar-Rabī 'mentioned that it is a snake having a bald head and whose mouth lets flow poisonous foam like two grape pieces wall without want both eyes (2).

59) **- "Alms"**

344 - Abū 'Ubayda reported, according to Jābir-Ibn Zayd, after 'Ibn' Abbās, that the Prophet, may *Allah* the bless and greet him, said: "Protect yourselves against the fire

1) Narrated by At-Tirmiẓī, chapter, legal alms (*Zakāt*), 19.

2) Narrated by Al-Bukhārī, chapter: legal alms (*Zakāt*), 3; genesis of sura, 3/14; An-Nasā'ī, chapter: legal alms (*Zakāt*), 20 and Mālik in *Al-*

Muwa ṭṭ a ' , chapter: legal alms (*Zakāt*), 22.

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even with half a date. Because alms protect against fire ”(1).

345 - Abū 'Ubayda reported, according to Jābir' Ibn Zayd, having been informed that the Prophet, *Allah* the bless and greet him, said: "The upper hand is better than the low hand ”. The first being the one who gives, the second is the one who begs (2).

346 - According to 'Ibn' Abbās, the Prophet, that *Allah* bless him and greet him, said, “Give alms; because this one protects against fatality and excruciating death ”. Ar-Rabī ' reports having been informed, according to 'Abū Mas'ūd Al-Anṣārī, may the Prophet, bless and greet him, said: "What

1) Reported by 'Aḥmad' Ibn Ḥanbal in his attributed, volume 1/388 - 446; volume 4 / 256 - 258 - 259… volume 6/59 - 138; Al-Bukhārī, chapter: the rules of driving, 34; legal alms (*Zakāt*), 10; servitude (*Riqāq*), 51; uniqueness, 36.; Muslim, chapter: legal alms (*Zakāt*), 66 - 67 - 68… Reported by At-Tirmiẓī, chapter: the day of judgment, 1; asceticism, 37; An-Nasā'ī, chapter: alms legal (*Zakāt*), 63 - 64; 'Ibn Māja in the introduction, 13; legal alms (*Zakāt*), 28 and Ad-Dārimī, chapter: legal alms (*Zakāt*), 24.

2) Reported by 'Aḥmad' Ibn Ḥanbal in his attributed, volume 2/4 - 27 - 98…; volume 3/330 -346 - 402; volume 5/262; Al-Bukhārī, chapter: wills, 9; the bondage (*Riqāq*), 11; legal alms (*Zakāt*), 18; expenses, 2; Muslim, chapter: legal alms (*Zakāt*), 94 - 97 - 106; 'Abū Dāwūd, chapter, legal alms (*Zakāt*), 28; At-Tirmiẓī, chapter: legal alms (*Zakāt*), 38; asceticism, 32; the judgment day, 29; An-Nasā'ī, chapter: legal alms (*Zakāt*), 50 - 52 - 53 …. ; Ad-Dārimī, chapter: legal alms (*Zakāt*), 22 and Mālik in *Al-Muwa ṭṭ a '* , chapter: alms, 8.

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the man spends to support his family is considered alms ”(1).

347 - Abū 'Ubayda reported, according to Jābir' Ibn Zayd, after 'Anas' Ibn Mālik, that the Prophet, that *Allah* bless him and greet him, said: "Give to the same beggar a grilled lamb's foot ”(2).

348 - Abū 'Ubayda reported, having been informed that the Prophet, may *Allah* bless him and greet him, said: "He who feeds a Muslim with a date, *Allah* will feed him of the fruits of paradise and the one who gives drink to the Muslim one sip, *Allah will* water it with pure and sealed wine ”(3).

349 - Abū 'Ubayda reported, according to Jābir' Ibn Zayd, according to 'Abū Hurayra, that the Prophet, may *Allah* the bless and greet him, said: "The unhappy one is not the one who asks for alms and who is satisfied with a few bites of food or a few dates. People have said: Who then is the unhappy one, Prophet? He has them

1) Narrated by Al-Tirmiẓī, chapter: legal alms (*Zakāt*), 28.

2) Reported by 'Aḥmad' Ibn Ḥanbal in his attributed, volume 4/70; Volume 6/435; An-Nasā'ī, chapter, legal alms (*Zakāt*), 70 and Mālik in the chapter: the quality of the Prophet, 8.

3) Reported by 'Aḥmad' Ibn Ḥanbal in his attributed, volume 3/13; 'Abū Dāwūd, chapter, legal alms (*Zakāt*), 41 and Al- Tirmiẓī, chapter: the day of judgment, 18.

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answered: The real unhappy one is the one who (1), while being in need, no one notices their misery for come to his aid and who is not going to ask himself alms to people ”(2).

350 - Abū 'Ubayda reported, having been informed, according to 'Abū Hurayra, may the Prophet, *Allah* bless him and greet him, said: "We will cry, in paradise, to the one who will have spent a pair of something (3). O servant of *Allah* , this is good (4). We will call through the door of prayer one who has been assiduous in prayer; through the alms gate the one who will have devoted himself to giving alms; we will call by the door called: *Al-Rayyān* ”. 'Abū Bakr said: Certainly (5), he whoever will be called by all these doors will have nothing to fear. - But would there be someone who will be called by all these doors at once? "Yes, he assures her, and" I hope you will be part of these ”. Ar-Rabī 'said: a pair means

1) To say meet this need.

[2]) Reported by 'Aḥmad' Ibn Ḥanbal in his attributed, volume 1/383 - 446; volume 2 / 316 - 395 - 445…; Al-Bukhārī, chapter: legal alms (*Zakāt*), 53; genesis of sura 2/48; An-Nasā'ī, chapter: *Zakāt* , 76; Ad-Dārimī, chapter: alms legal (*Zakāt*), 2 and Mālik in *Al-Muwa ṭṭ a '* , chapter: the quality of the Prophet, 7.
[3]) Means two pairs of anything namely shoes, two arrows, two sabers and two " *du'ayn* ".
[4]) That is to say we prepared it for you, that means the curators of paradise call it also the one who begins with prayer is the one who devotes most of his time to pray. That is why he will be called for the door of prayer.
[5]) Manuscript *(Kha)* , so no remark.

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like a pair of slippers or a pair of shoes. He there were no pairs like these, *Allah* only knows ([1]).

351 - Abū 'Ubayda reports from Jābir' Ibn Zayd after 'Anas' Ibn Mālik as the Prophet, may *Allah* bless him and greet him, said: ":" *Allah will* protect from His shadow seven kinds of people, the day when there will be no one shelter only from him ". He cited Ḥ *adīth* ([2]) until "The man who gives alms so discreet that his hand left ignores what the right hand gave ([3]) "([4]).

352 - According to the same chain of transmitters, the Prophet, may *Allah* bless him and greet him, said: "The goods lawfully earned lead their owners to paradise ". Ar-Rabī 'mentioned: it means leads his owner. Its meaning appears in Ḥ *adīth* 'Abī Ṭalḥa which has previously cited ([5]).

[1]) Narrated by Al-Bukhārī, chapter: fasting, 4, the virtues of the Companions, 5; Muslim, chapter: legal alms (*Zakāt*), 85; Al- Tirmiẓī, chapter: the merits (*Manāqib*), 16; An-Nasā'ī, chapter: legal alms (*Zakāt*), 43 and Mālik in *Al-Muwa ṭṭ a '* , chapter: holy war (*Al-Jihād*), 49.
[2]) We say: he quoted the prophetic tradition (Ḥ *adīth*) that is to say the one who was quoted previously at the end of the *Al-wilaya* and *Al-'Imāra chapter* .
[3]) Manuscript *(Kha)* , what spent.
[4]) This Ḥ *adīth* has been recorded in Ḥ *adīth* : 48 and 257.
[5]) Having said the one quoted earlier indicates the version of 'Abū Ṭalḥa. It is not not cited yet. This is the one we will meet from the beginning of the chapter successor. But, he said the one that we presented before, because he may was thus according to the Ar-Rabī 'version, may *Allah* be Merciful to him. The

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60) - "The best alms and blessing of food "

353 - Abū 'Ubayda reported, according to Jābir' Ibn Zayd, whom 'Anas' Ibn Malik, said: “' Abū Ṭalḥa, was the richest in the field of palm trees, among all 'Anṣār, in Medina. Bayruḥā 'was the garden most dear to his heart. It was located in front of the mosque. The Prophet, that *Allah* bless and greet him, often went there to drink its pleasant water. 'Anas said: When the verse' You will never have charity unless you give generously on this whom you cherish ”(Amran's family, verse 92) was revealed, 'Abū Ṭalḥa said: Of all my possessions, Bayruḥā' is what I like the most. I give alms for *Allah* ; and I hope to be rewarded and that it will serve me with *Allah* . Put it where you want O Prophet, may *Allah* the bless and greet him. The Prophet, may *Allah* bless him and greet him, said: "Congratulations! This good will lead his owner in paradise. I heard what you just heard say. And I see you have to give this garden to your loved ones

classifier sent him back second, without changing the version of Ar-Rabī ', but he kept intact.

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parents ”. 'Abū Ṭalḥa said: I will make it Prophet. So, he shared the garden between his close relatives and his cousins ”(1).

354 - 'Abū' Ubayda narrated from Jābir 'Ibn Zayd according to 'Abū Hurayra, that the Prophet, may *Allah* the bless and greet him, said, "What a great alms." Is- that which one makes of a sheep with abundant milk to the point of fill a container in the morning and another in the evening ”. Ar-Rabī 'a says: *Al-Maniha* means the sheep, as for Al-Safi, it means abundant milk (2) (3).

355 - Abū 'Ubayda narrated from Jābir' Ibn

Zayd from 'Anas' Ibn Mālik that 'Abū Ṭalḥa said to' Um Sulaym: I just recognized that the Prophet, that *Allah* bless him and greet him, is hungry and so on, to his weakened voice. Do you have something to offer him? She said: yes then she has brings out barley cakes; she took the veil that she had and wrapped in one end the pancakes. Then she

1) Reported by 'Aḥmad' Ibn Ḥanbal in his attributed, volume 4/237; volume 5 / 245. Al-Bukhārī, chapter: the drinks, 13; legal alms (*Zakāt*), 44; the power of attorney (*Wakāla*), 15; wills, 17 - 26; Muslim, chapter: legal alms (*Zakāt*), 42; 'Abū Dāwūd, chapter, purity, 64; At-Tirmiẓī, chapter: asceticism, 39; Ad-Dārimī, chapter: ablutions, 115 and Mālik in *Al-Muwa ṭṭ a '* , chapter: alms, 2; speech, 24.

2) Manuscript *(Kha)* , abundance

3) The chapter best used in almsgiving. Narrated by 'Aḥmad' Ibn Ḥanbal in his attributed, volume 2/358 - 483.

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put them under my arm and rolled up the other end around me. Finally, she sent me to the Prophet, whom *Allah* bless him and greet him. 'Anas said:' I went to the Prophet, may *Allah* bless him and greet him. I found it at the mosque seated with worshipers. Seeing me standing, he said: Is it 'Abū Ṭalḥa who sent you? ". I told him: yes. The Prophet, may *Allah* bless him and greet him, said: "With something to eat " ? I said yes. The Prophet, that *Allah* bless and greet him, addressed himself, then, to those who were in his company and said to them: Let's go! Anas said: I I immediately preceded them (1), to 'Abū Ṭalḥa to advise him. Abū Ṭalḥa said: O 'Um Sulaym, the Prophet, may *Allah* the bless and greet him, came with the world and we did nothing to feed them.

The Prophet, may *Allah* bless him and greet him, is come. He said: "O Um Sulaym, bring us what you have". Anas said: I gave him (2) the loaves that had been sent to him. The Prophet, may *Allah* bless him and greet him, ordered to crumble them. 'Um Sulaym then squeezed a bottle containing fat and seasoned the crumbs. The

1) Manuscript *(Kha)* , I left.

[2]) It is' Anas because he has it. But, in the copy of the illustrated, it is
of 'Um Sulaym 1 hegira.

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Prophet, may *Allah* bless him and greet him, said, then,
some words about the meal, then said, "Bring in ten
people ". The latter arrived, ate at
satiety, then they are gone. The Prophet, may *Allah* the
bless and greet him, said, "Bring in ten more!" ". We have them
brought in, they ate their fill, then they went. And
so on, until everyone has eaten at their
hunger. There were seventy people ([1]).

61) "From him to whom it is reprobate to receive or ask for alms "

356 - Abū 'Ubayda reported, according to Jābir' Ibn
Zayd, according to 'Ā'isha, may *Allah* be pleased with her, may The
Prophet, may *Allah* bless him and greet him, said: "He is
illicit to the rich, to the healthy and to those who hoard their
money, to receive alms ". Ar-Rabī 'said: *Ẓ ū Al-
Marratī* means the normal, strong and professional individual ([2]).

[1]) Reported by Al-Bukhārī, chapter: meals, 6 - 48; belief, 22; merits
(*Manāqib*), 25; Muslim, chapter: the drinks, 142; At-Tirmiẓī, chapter: merits
(*Manāqib*), 6 and Mālik in *Al-Muwa ṭṭ a '* , chapter: the quality of the Prophet, 19.
[2]) Reported by 'Aḥmad' Ibn Ḥanbal in his attributed, volume 2/164 - 192- 377…;
Volume 4/62; volume 5/375; 'Abū Dāwūd, chapter: legal alms (*Zakāt*), 24.;
At-Tirmiẓī, chapter: legal alms (*Zakāt*), 23; An-Nasā'ī, chapter: alms

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357 - 'Abū' Ubayada narrated, according to Jābir 'Ibn
Zayd, whom 'Abū Sa'īd Al-Khidrī, said: Certain individuals
of the ' *An ṣ ār* came to ask the Prophet for alms,
Allah bless him and greet him. He gave them. They have him
asked a second and a third time. Everytime,
he gave them until he had nothing more to give. There he
told them: "As long as I have good ([1]) in reserve, I

gives you some. Whoever observes abstinence, *Allah* him will retain its dignity. The one who is satisfied with what he has, *Allah will* save him from want. He who is patient (2), *Allah* will give him patience. The best and most beneficial gift generous is, however, patience ”(3).

358 - Abū 'Ubayda reported, according to Jābir' Ibn Zayd, according to 'Abū Hurayra, that the Prophet, may *Allah* the bless and greet him, said: "I swear by Him who has my soul it is better for each of you to take a

legal (*Zakāt*), 90; 'Ibn Māja, chapter: legal alms (*Zakāt*), 26 and Ad-Dārimī, chapter: legal alms (*Zakāt*), 15.

1) Manuscript *(Kha)* it was.

2) Manuscript *(Kha*), be patient.

3) Reported by 'Aḥmad' Ibn Ḥanbal in his attributed, volume 3/3 - 9 - 12…; volume 4/138; Al-Bukhārī, chapter: servitude (*Riqāq*), 20; legal alms (*Zakāt*), 18 - 50; Muslim, chapter: legal alms (*Zakāt*), 124; 'Abū Dāwūd, chapter, legal alms (*Zakāt*), 28. Narrated by At-Tirmiẓī, chapter: piety, 76. Narrated by An-Nasā'ī, chapter: legal alms (*Zakāt*), 85 - 89; Ad-Dārimī, chapter: legal alms (*Zakāt*), 18 and Mālik in *Al-Muwa ṭṭ a '* , chapter: alms, 7.

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rope (1) to bring wood on its back, rather than to go and ask (2) for alms from someone who will give or refuse ”(3).

62) - "The sum of alms and the offer of food "

359 - Abū 'Ubayda reported, according to Jābir' Ibn Zayd, that he was informed that the Prophet, that *Allah* the bless and greet him, said: "O believing women, do not do not disdain what your neighbor offers you, even if it is a cooked mutton's trotters ”(4).

360 - 'Abū' Ubayda narrated, according to Jābir 'Ibn Zayd, according to 'Abū Hurayra, that the Prophet, may *Allah* the bless and greet him, said: "The meal for two

1) Manuscript *(Kha)* , its rope.

2) Manuscript *(Kha)* , he asks him.

3) Reported by 'Aḥmad' Ibn Ḥanbal in his attributed, volume 1/124; volume 2/243 - 257 ...; Al-Bukhārī, chapter: legal alms (*Zakāt*), 50 - 53; sales, 15;

Musaqāt , 13; At-Tirmiẓī, chapter: legal alms (*Zakāt*), 38 and An-Nasā'ī, chapter: legal alms (*Zakāt*), 85.

4) Reported by 'Aḥmad' Ibn Ḥanbal in his attributed, volume 2/264 - 307 - 432, volume 4/64, volume 5/377, volume 6/434; Al-Bukhārī, chapter: the gift, 1; the rules driving, 30; Muslim, chapter: legal alms (*Zakāt*), 91; At-Tirmiẓī, chapter: alienation, 6; Ad-Dārimī, chapter: legal alms (*Zakāt*), 33 and Mālik in *Al-Muwa ṭṭ a '* , chapter: alms, 4; the quality of the Prophet, 25.

enough to feed three; The one for three people is enough for four ”(1).

361 - From the same source, the Prophet, may *Allah* him grant salvation (2), said: "When the faithful see the first ripe fruit, they will report it (3) to the Prophet, *Allah* blesses and greets him, who takes him (4) then asks *Allah* to bless Medina. He called, then, the youngest child he finds and offers him this fruit ”(5).

362 - 'Abū' Ubayda said: I have been informed that 'Ibn 'Umar reported that the Prophet, *Allah* bless him and greet, said: "If any of you is invited to a meal of weddings, let him go there ”(6).

363 - 'Abū' Ubayda narrated, according to Jābir 'Ibn Zayd, according to 'Abū Hurayra, that the Prophet, may *Allah* the bless and greet him, said: "The worst food is that of

1) Reported by Ad-Dārimī, chapter: foods, 14.

2) In the copy of Al-Quṭb, we omitted the expression on him salvation and it is more correct.

3) We refer to the feminine (*biha* instead of *bihi*).

4) Manuscript *(Kha)* means: he took it.

5) Narrated by At-Tirmiẓī, chapter: the invocations, 53 and Mālik in *Al-Muwa ṭṭ a '* , chapter: the medina, 2.

6) Reported by 'Aḥmad' Ibn Ḥanbal in his attributed, volume 2/20 - 22 - 37; Al-Bukhārī, chapter: marriage, 71; Muslim, chapter: marriage, 96 - 97 - 98; 'Abū Dāwūd, chapter, foods, 1; 'Ibn Māja, chapter, marriage, 25; Ad-Dārimī, chapter: marriage, 23 and Mālik in *Al-Muwa ṭṭ a '* , chapter: sexuality, 49.

feasts to which the rich have been invited and the

poor ”(1).

364 - According to the same source, the Prophet, *Allah* bless him and greet him, said: "None among you must prohibit excess water in order to prevent the maintenance of forage in good condition ”. This means that a individual has a well and forbids using his water to end grazing around the well (2).

365 - According to the same chain of transmission dating back to 'Ibn' Abbās, the Prophet, *Allah* bless him and greet him, said: "It is inscribed on the gate of paradise: The gift is rewarded by tenfold in its value and the loan by eighteen times its value ”(3).

366 - According to a source dating back to 'Abū Hurayra the Prophet, may *Allah* bless him and greet him, said: "The faithful must not prevent his neighbor from planting a beam

1) Reported by 'Aḥmad' Ibn Ḥanbal in his attributed, volume 2/421 - 467 - 405; Al-Bukhārī, chapter: marriage, 72; Muslim, chapter: marriage, 107 - 109 - 110; 'Abū Dāwūd, chapter, foods, 1; 'Ibn Māja, chapter, marriage, 25; Ad-Dārimī, chapter: marriage, 28 and Mālik in *Al-Muwa ṭṭ a '* , chapter: the marriage, 50.

2) Reported by 'Aḥmad' Ibn Ḥanbal in his attributed, volume 2/244 - 273 - 309 …. ; Al-Bukhārī, chapter: drinking, 2; tricks, 5; 'Abū Dāwūd, chapter, the sales, 44; 'Ibn Māja, chapter, pledges, 19 and Mālik in *Al-Muwa ṭṭ a'* , chapter: judgments (*'Aqdhiya*), 29.

3) Reported by 'Ibn Māja, chapter: alms, 19.

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in his wall, because this is part of a duty that he must fulfill towards him ”(1).

63) - "Rules of conduct during the eating and drinking ”

367 - 'Abū' Ubayda narrated, according to Jābir 'Ibn Zayd, according to 'Abū Hurayra, that the Prophet, may *Allah* the bless and greet him, said: "The devotee eats to fill a single intestine. While the unfaithful eats to fill seven intestines ”(2).

368 - According to the same chain of transmitters, the

Prophet, may *Allah* bless him and greet him, said: "The meal

[1]) Reported by 'Aḥmad' Ibn Ḥanbal in his attributed, volume 2/240 - 463, volume, 3 / 480; Al-Bukhārī, chapter: *Madhalim* , 20; the drinks, 24; Muslim, chapter: *Masāqāt* , 136; 'Abū Dāwūd, Chapter, Judgments (*' Aqdhiya*), 31. Narrated by At-Tirmiẓī, chapter: the sentences, 15 and Mālik in *Al-Muwa ṭṭ a '* , chapter: the judgments (' *Aqdhiya* **)** , 32.

[2]) Reported by 'Aḥmad' Ibn Ḥanbal in his attributed, volume 2/21 - 43 - 74…, tome, 3/333 - 346 - 357 ..., tome 4/336, tome 5/370, tome 6 / 335- 397; Al-Bukhārī, chapter: foods, 20; Muslim, chapter: the drinks, 182 - 186; At-Tirmiẓī, chapter: foods, 20; 'Ibn Māja, chapter: foods, 3.
Narrated by Ad-Dārimī, chapter: foods, 13 - 20 and Mālik in *Al-Muwa ṭṭ a '* , chapter: the quality of the Prophet, 9 - 10.

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of two people is enough for three ”([1]) the tradition
prophetic ([2]).

369 - Abū 'Ubayda narrated, from' Abū
Hurayra ([3]) may the Prophet, may *Allah* bless and greet him,
received a guest and gave the order to milk a sheep and
serve him his milk. The man drank the milk that was served to him then
that of another sheep and yet another until
that he drank the milked milk of seven sheep. When he has, at
next day, embraced Islam, the Prophet, may *Allah* the
bless and greet him, gave the order to milk a sheep;
the man drank this milk. He was served a second time. But,
he fails to drink the milk provided, completely. So
the Prophet, may *Allah* bless and greet him said:
([4]) “Certainly, the believer in eating suffices to fill a
single intestine. While the disbeliever must complete seven
intestines ”([5]).

[1]) See Ḥ *adīth,* n ° 360.

[2]) The prophetic tradition (Ḥ *adīth*) is said to refer to its place in the chapter which preceded this one.

[3]) To have said according to the same source, that is to say 'Abū Hurayra. In the copy, the pole, he cited the chain of transmission. It is' Abū 'Ubayda after Jābir' Ibn Zayd after 'Abū Hurayra.

[4]) Manuscript *(Kha)* , he did not finish it and then he mentioned it.

[5]) See Ḥ *adīth* n ° 367.

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370 - Abū 'Ubayda reported, according to Jābir' Ibn Zayd, may 'Ā'isha, may *Allah* be pleased with her, said: We were drinking, me and the Prophet, that *Allah* bless and greet him, in the same cup (1). He drank from the same place as me even though I had my periods ” (2).

371 - 'Abū' Ubayda narrated, according to Jābir 'Ibn Zayd, having heard the Prophet, may *Allah* bless him and salute, say (3): "If a fly has just fallen in your mud, submerge it completely; because one of its wings contains the evil, the other the remedy and that it precedes the evil and delay the remedy ”Ar-Rabī 'said: Dive it means soak it (4).

372 - 'Abū' Ubayda narrated, according to Jābir 'Ibn Zayd (5) that the above proves that flies and other insects that are similar, do not contain

1) Manuscript *(Kha)* , in the same.

2) Reported by 'Aḥmad' Ibn Ḥanbal in his attributed, volume 6/62 - 64 - 192…. ; Muslim, chapter: menstruation, 14; An-Nasā'ī, chapter: purity, 55; water, 10 and Ad-Dārimī, chapter: ablutions, 108.

3) Manuscript *(Kha)* , saying.

4) Narrated by 'Aḥmad' Ibn Ḥanbal in his attributed, tome, 3/24 - 67 and An-Nasā'ī, chapter: appendix, 11; 'Ibn Māja, chapter: medicine, 31.

5) To have said, according to Jābir 'Ibn Zayd, does not exist in some copies. It's for for this reason, we resort to the authority of 'Abū Hurayra and according to our copy it is Jābir.

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blood and do not contaminate the purity of the liquid in which they fall (1).

373 - 'Abū' Ubayda narrated, according to Jābir 'Ibn Zayd, may the Prophet, *Allah* bless him and greet him, said, about a cat that had touched water "She is one of the servants who serve you well ”(2).

374 - 'Abū' Ubayda reported, according to Jābir 'Ibn Zayd, having been informed that 'Abū Sa'īd al Khidrī

once visited Marwān 'Ibn Al-Ḥakam. This last
asked him: Did you hear the Prophet, may *Allah* the
bless and greet him, forbid to breathe in the container
from which we drink? 'Abū Sa'īd said: Yes. We told him: Ô
Prophet, but I cannot quench my thirst by drinking
with one breath. He said to him: So all you have to do is remove the
container of your mouth, at times, to take back your
breath. The man said: I also sometimes find a straw
? He said to him: Pour until he falls with it. Ar-Rabī 'a

1) See Ḥ *adīth*, n ° 371.

2) See Ḥ *adīth*, n ° 159.

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said: 'Abū' Ubayda said: One must not blow into the dish
no more. If it is too hot, it should be cooled (1).

375- Abū 'Ubayda reported, according to Jābir' Ibn
Zayd, which was offered to the Prophet, may *Allah* bless him and
greet, drink. He drank while having on his right a young
man and to his left some of his very old companions.
The Prophet, may *Allah* bless him and greet him, addressed
to the young man, saying to him: "Will you allow me to serve?
first these? ". The young man replied: By *Allah* ,
I will not give this chance to drink after you (2), to anyone.
He said: With that, the Prophet, may *Allah* bless him and greet him,
gave him (3) the cup in his hands (4).

376 - 'Abū' Ubayda narrated, according to Jābir 'Ibn
Zayd, having been informed that the Prophet, *Allah* the
bless and greet him, said: "Do not drink while inhaling water
as this causes shortness of breath (5). But drink little by little ”.

1) Reported by 'Aḥmad' Ibn Ḥanbal in his attributed, volume 3/32; At-Tirmiẓī,
chapter: the drinks, 15 and Mālik in *Al-Muwa ṭṭ a '* , chapter: the quality of the Prophet,
12.

2) By myself, that is to say my share.

3) This verb means he put it down with force.

4) Reported by 'Aḥmad' Ibn Ḥanbal in his attributed, tome 1/284, tome 5/333 -
338; Al-Bukhārī, chapter: Al-Madhalim, 12; the drinks, 19; 'Am- *Musaqāt* , 1 -
10; Muslim, chapter: the drinks, 127 and Mālik in *Al-Muwa ṭṭ a '* , chapter: the
quality of the Prophet, 18.

[5]) To say: and difficult breathing.

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377 - Abū 'Ubayda reports from Jābir' Ibn Zayd may 'Ā'isha, may *Allah* be pleased with her, said: I have served to the Prophet, may *Allah* bless and greet him, a dish of dates ([1]) (the prophetic tradition) ([2]).

378 - 'Abū' Ubayda narrated from Jābir 'Ibn Zayd that 'Ibn Al-Nu'mān reports that he left in company of the Prophet, may *Allah* bless and greet him. 'Arrived at *a ṣ - Ṣ ahbā'* , a place near *Khaybar* , the Prophet, may *Allah* bless him and greet him, prayed afternoon, then he asked for food. He only found of *Suwwīq* ([3]). He ordered that it be brought to him. The *Suwwīq* got wet. The Prophet, may *Allah* bless him and greet him, ate and we ate with him. He did, then the sunset prayer. It was, then, restricted to rinsing his mouth before prayer, without doing the ablutions, and we did the same ”([4]).

379 - Abū 'Ubayda reported, according to Jābir' Ibn Zayd, that he was informed from Jābir 'Ibn' Abd Allah who

[1]) See Ḥ *adīth*, n◦ 111.

[2]) We say the prophetic tradition (Ḥ *adīth*).

[3]) Ground barley.

[4]) Reported by 'Aḥmad' Ibn Ḥanbal in his attributed, volume 3/488; Al-Bukhārī, chapter: ablutions, 51 - 54; holy war (*Al-Jihād*), 123, foods, 7 - 51; the invasions, 38; 'Ibn Māja, chapter: purity, 66 and Mālik in *Al-Muwa ṭṭ a'* , chapter: purity, 20.

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said: The Prophet, may *Allah* bless him and greet him, sent an expedition and gave the command ([1]) to 'Abū 'Ubayda' Ibn al-Jarrāḥ, at the head of three hundred men including myself. Along the way, the food became insufficient. 'Abu' Ubayda ordered to gather all the food bags of the expeditionary force. We were, then

noticed that there were (2), in all, a quantity of two wineskins
of dates as food. 'Abū' Ubayda has reduced our
daily ration until it becomes one
date. There, we felt the lack severely.
Finally, we arrived at the seaside.
found a fish as big as a mound. The
troops fed on this fish, for eighteen
days. 'Abū' Ubayda then ordered to draw up on the
ground two ribs (3) of this fish, arched, then just
bring back his mount which has passed underneath without touching them.
Ar-Rabī 'said: *Al-Dharb* means mountain (4).

1) Manuscript *(Kha)*, on them.
2) Manuscript *(Kha)*, I collected it was.
3) We say two ribs.
4) Reported by 'Aḥmad' Ibn Ḥanbal in his attributed, volume 3 / 306.. Reported by
Al-Bukhārī, chapter: society, 1; the invasions, 65 and Mālik in *Al-Muwa* ṭṭ *a '* ,
chapter: the quality of the Prophet, 24.

380- Abū 'Ubayda reported that the Prophet,
Allah bless him and greet him, forbade eating according to the
three ways: By eating from all sides of the
dish by turning the food to the surface, taking
mouthfuls larger than the mouth can hold and
by making a hollow in the food to collect
seasoning.

381 - 'Abū' Ubayda narrated, according to Jābir 'Ibn
Zayd, after 'Ibn' Abbās,
may the Prophet, may *Allah* bless and greet him,
forbidden to drink while standing. We report (1), by
elsewhere that he drank *Zamzam* water while standing.
'Ibn' Abbās said: the reference in this case is the Qur'an.
Allah says: "And eat and drink" (Limbo, 31). This verse
admits to eating and drinking while in any
what situation except the situation of which the Prophet, that *Allah*
bless and greet him prohibited (2).

1) Manuscript *(Kha)* means: he reported.

[2]) Reported by 'Aḥmad' Ibn Ḥanbal in his attributed, volume 1/101 - 102 - 114… volume 2/174 - 178 - 179… volume 3/12 - 15 - 32… volume 6/87; Reported by Al-Bukhārī, chapter: the drinks, 16; the pilgrimage, 76; Muslim, chapter: the drinks, 117 - 118 - 119; 'Abū Dāwūd, chapter: the drinks, 13. Narrated by At-Tirmiẓī, chapter: the drinks, 11 - 12 -18; An-Nasā'ī, ritual chapter, 165 - 166, forgetting, 100. Narrated by 'Ibn Māja, chapter: purity, 17; the drinks, 21; Ad-

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382 - Abū 'Ubayda reported, according to Jābir' Ibn Zayd after 'Ibn' Abbās that the Prophet, may *Allah* the bless and greet him, forbade to drink through the orifice of a outraged. It is also reported that he effeminate ([1]) the orifice of the bottle to drink. 'Ibn' Abbās said: the Prophet, may *Allah* bless him and greet him, forbade this lest there be some bug inside the skin ([2]).

383 - Abū 'Ubayda reported, according to Jābir' Ibn Zayd, whom 'Anas' Ibn Mālik, said: The Prophet was offered, may *Allah* bless him and greet him, milk cut off with water. He had to his right a Bedouin and to his left 'Abū Bakr. When he drank, he passed the rest to the Bedouin saying: "The priority is the one on the right, then the one on the find to its right, and so on ”([3]).

Dārimī, chapter: the drinks, 23 - 24 and Mālik in *Al-Muwa ṭṭ a '* , chapter: the quality of the Prophet, 15 - 16.

[1]) That is to say, folded it and pointed it towards him.

[2]) Reported by 'Aḥmad' Ibn Ḥanbal in his attributed, volume 1/226 - 241 - 293…, volume 2/230 - 247 - 327; Al-Bukhārī, chapter: the drinks, 24; 'Abū Dāwūd, chapter: drinks, 14 (in translation); An-Nasā'ī, chapter: sacrifices, 44; 'Ibn Māja, chapter: the drinks, 20 and Ad-Dārimī, chapter: the drinks, 19 - 28.

[3]) Reported by 'Aḥmad' Ibn Ḥanbal in his attributed, volume 6/145 - 453; Al-Bukhārī, chapter: the virtues of the Prophet, 8; the drinks, 124; 'Abū Dāwūd, chapter: drinks, 19 - 21; At-Tirmiẓī, chapter: the drinks, 19. Narrated by 'Ibn Māja, chapter: foods, 35; the drinks, 22 and Mālik in *Al-Muwa ṭṭ a '* , chapter: the quality of the Prophet, 17.

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384 - Abū 'Ubayda reported, according to Jābir' Ibn Zayd, after 'Abū Sa'īd Al-Khidrī after' Um-Salama may the Prophet, may *Allah* bless and greet him,

says: "Whoever drinks from a vessel of gold and silver (1), makes done, the fire of hell to flow in his belly ”(2).

385 - Abū 'Ubayda reported, according to Jābir' Ibn Zayd, after 'Ibn' Abbās, that Khālid 'Ibn Al-Walīd Al-Makhzūmī said: One day I went to the Prophet, may *Allah* bless and greet him, in Maymūna's apartment. He was served, then, a lizard roast. The Prophet, may *Allah* bless him and greet him, stretched the hand. Some women who were in the house have said: Inform the Prophet, may *Allah* bless him and greet him, of what he's going to eat. He is told that it is a lizard. So he withdrew his hand. Khālid said: Is he prohibited O Prophet? The Prophet, may *Allah* bless him and greet him, said: No, but I don't like to eat it because there is not in my country ”. Khālid said: So I pulled him

1) Manuscript *(Kha)* means: or money.

2) Reported by 'Aḥmad' Ibn Ḥanbal in his attributed, volume 6/98 - 301 - 302; Al-Bukhārī, chapter: the drinks, 28; Muslim, chapter: the drinks, 117 - 118 - 119; 'Abū Dāwūd, chapter: the drinks, 13; At-Tirmiẓī, chapter: the habit, 1 - 2. Narrated by 'Ibn Māja, chapter: the drinks, 17; Ad-Dārimī, chapter: the feedings, 25 and Mālik in *Al-Muwa ṭṭ a '* , chapter: the quality of the Prophet, 11.

towards me and I ate it (1) under the gaze of the Prophet, that *Allah* bless and greet him (2).

386 - Abū 'Ubayda reported, according to Jābir, having been informed that 'Ibn' Umar said: A man came to the Prophet, may *Allah* bless and greet him. He said to him: That do you say about eating the flesh of the lizard ? The Prophet, may *Allah* bless him and greet him said: "I don't eat it, but I don't ban it either."

The Ḥ *adīth* of 'Abū Ṭalḥa has already been cited (3) (4).

387 - Abū 'Ubayda reported, according to Jābir' Ibn Zayd, according to 'Abū Hurayra, that the Prophet, may *Allah* the bless and greet him, said: "It is forbidden to eat the flesh animals that have canines, and birds

provided with greenhouses ”(5).

388 - Abū 'Ubayda reported, according to Jābir' Ibn Zayd, having been informed that 'Alī' Ibn Abī Ṭālib, said: The

1) Manuscript *(Kha)* means: I have eaten.

2) Reported by Al-Bukhārī, chapter: the sacrifices, 33; Muslim, chapter: the hunt, 44; 'Abū Dāwūd, chapter: foods, 27 and Mālik in *Al-Muwa* ṭṭ *a'* , chapter: authorization, 10.

3) It is said and the tradition (Ḥ *adīth*) of 'Abū Ṭalḥa.

4) Reported by Muslim, chapter: the hunt, 40; At-Tirmiẓī, chapter: the foods, 3.

5) Reported by 'Aḥmad' Ibn Ḥanbal in his attributed, volume 2 / 36- 418. Reported by An-Nasā'ī, chapter: the hunt, 28; 'Ibn Māja, chapter: the hunt, 13 and Mālik in *Al-Muwa* ṭṭ *a '* , chapter: the hunt, 13 - 14.

Prophet, may *Allah* bless him and greet him, has forbidden the day of *Khaybar* , the temporary and forbidden marriage to eat the flesh of domestic donkeys ”(1).

389 - Abū 'Ubayda reported, according to Jābir' Ibn Zayd, that 'Ibn' Abbās, said:

"The Prophet, may *Allah* bless him and greet him, passed by a dead sheep that was offered to a freed from Maymūna (2). He said, "Why don't you use you not the skin of this animal? ". We say: Because it is dead. The Prophet, may *Allah* bless him and greet him, said: "He you are only forbidden to eat his flesh. However all skin, once tanned, is purified ”(3).

390 - Abū 'Ubayda reported, according to Jābir' Ibn Zayd, may 'Ā'isha, may *Allah* be pleased with her, said: The

1) Reported by 'Aḥmad' Ibn Ḥanbal in his attributed, volume 2/366; volume 4/90 - 132 - 194…; Al-Bukhārī, chapter: the sacrifices, 28; the invasions, 38, the tricks, 4; Muslim, chapter: the hunt, 22; marriage, 29 - 32; At-Tirmiẓī, chapter: the foods, 6; hunting, 11. An-Nasā'ī, chapter: marriage, 71; hunting, 31; 'Ibn Māja, chapter: marriage, 44; Ad-Dārimī, chapter: sacrifices, 21 and Mālik in *Al-Muwa* ṭṭ *a '* , chapter: marriage, 41.

2) Manuscript *(Kha)* , Maymūna.

3) Reported by 'Aḥmad' Ibn Ḥanbal in his attributed, volume 1/27 - 277- 327; Al-Bukhārī, chapter: legal alms (*Zakāt*), 61; Muslim, chapter: menstruation, 101-102-104; 'Abū Dāwūd, chapter: the habit, 37 - 38; At-Tirmiẓī, chapter: the habit, 7 and An-Nasā'ī, chapter: the appendix, 4 - 17.

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Prophet, may *Allah* bless him and greet him, had ordered to use the skin of the dead animal if the skin is tanned (1).

391 - Abū 'Ubayda reported, according to Jābir' Ibn Zayd, according to 'Abū Hurayra, that the Prophet, may *Allah* the bless and greet him, said: "The worst meal is that of the feast where the rich are invited and the poor omitted ”(2)

The first volume of the book:

Kitāb Tartīb Al-Jāmi 'a ṣ - Ṣ *a* ḥ *ī* ḥ

is finished.

Praise be to Allah, the only one.

The second volume succeeds him, if it pleases Allah.

1) Reported by 'Aḥmad' Ibn Ḥanbal in his attributed, volume 4/15; volume 6/73 - 104 - 148… Al-Bukhārī, chapter: the sacrifices, 30; 'Abū Dāwūd, chapter: the habit, 38; At-Tirmiẓī, chapter: the habit, 7; An-Nasā'ī, chapter: the appendix, 6. 'Ibn Māja, chapter: the habit, 25. Reported by Ad-Dārimī, chapter: the sacrifices, 20; the sales, 35. and Mālik in *Al-Muwa* ṭṭ *a '* , chapter: the hunt, 18.

2) See Ḥ *adīth,* n ° 363.

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Al-JĀMI 'A ṣ - Ṣ *A* Ḥ *Ī* Ḥ

The authentic collection

Musnad Al-'Imām Ar-Rabī '' Ibn Ḥ *abīb*

Classified by

Shaykh Abū Ya'qūb Al-Wārjalānī

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Teacher. Dr. Farhat Drissi Prof. Dr. Laroussi Mizouri

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Under the direction of:

Teacher. Dr. Shaykh Farhat Bin Ali Al-Jaabiri

SECOND VOLUME

Al-JĀMI 'A ṣ - Ṣ A Ḥ Ī Ḥ

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This book is the translation French *d 'al Jāmi' a* **ṣ - Ṣ *a* ḥ *ī* ḥ** : the *Musnad* of Al-'Imām Ar-Rabī " Ibn Ḥabīb, classified by Shaykh Abū Ya'qūb Al-Wārjalānī.

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In the name of Allah the Most Merciful, the Most Merciful Allahx.

CHAPTER of the Pilgrimage

1) - "On the obligation of pilgrimage"

392 - Abū 'Ubayda narrated from Jābir' Ibn Zayd that 'Ibn' Abbās said: The Prophet, may *Allah* the bless and greet him, took al-Fadhl 'Ibn Al-'Abbās, when a woman from Khath'am came on to consult. She started exchanging looks with Al-Fadhl. So the Prophet, may *Allah* bless him and greet him, looked away from Al-Fadhl, on the other side. The woman has

said: O Prophet, may *Allah* bless him and greet him, pilgrimage is prescribed when my father has reached a very old age and he cannot even stand on a mount. Can I make the pilgrimage for him? The Prophet, may *Allah* bless him and greet him, said: "If your father had a debt, would it be accepted that you pay it for him? ". The

wife said yes. The Prophet, may *Allah* bless him and greet, said: "It is the same for the pilgrimage (1)" (2).

393 - According to the same chain of transmitters too (3), it is reported that: The Prophet, may *Allah* bless him and greeted, did not make the pilgrimage until ten years after his emigration. He never blamed anyone from his nation for missing the pilgrimage.

394- Abū 'Ubayda narrated from Jābir' Ibn Zayd that 'Anas' Ibn Mālik said: One day, the Prophet, may *Allah* bless him and greet him, said the noon prayer, sat down and said, "Ask me about anything you want. I answer all your questions? " Al -Aqra " Ibn Ḥābis a said: O Prophet, are we obliged to make the pilgrimage every year ? This question irritated the Prophet, that *Allah* bless him and greet him, to the point where he turned red of anger, who said: "I swear by Him who disposes of my soul that if I answer you with the affirmation, this will become

1) Manuscript *(Kha)* , it is the same.

2) Reported by 'Aḥmad' Ibn Ḥanbal in his attributed, volume 4/10 - 11 - 12; Al-Bukhārī, chapter: the pilgrimage, 1; hunting, 23 - 24; 'Abū Dāwūd, chapter: the rituals, 25; At-Tirmiẓī, chapter: the pilgrimage, 54; An-Nasā'ī, chapter: the pilgrimage, 2 - 9 - 10 - 11 - 12; justice, 9; 'Ibn Māja, chapter: the rituals, 10 and Mālik in *Al-Muwa ṭṭ a '* , chapter: the pilgrimage, 97.

3) Having said following the same chain, in the manuscript the Pole, he cited the transmitters' Abū 'Ubayda after Jābir' Ibn Zayd after 'Ibn' Abbās then he cited.

obligatory for you, but then you do not
do not acquit, and you will thus fall into godlessness. Hold-
you - so to this: Observe the prohibitions that I
specifies you. As for what I order you to do,
try to do as much as you can ”(1).
395 - 'Abū' Ubayda narrated, according to Jābir 'Ibn
Zayd, that 'Anas' Ibn Mālik said: A devotee has come
find the Prophet, may *Allah* bless and greet him, and he has
said: O Prophet, my mother is very old and she cannot
stand on the back of a camel. And I'm afraid she'll die if I
the clip on the frame. Is it possible that i do the
pilgrimage in its place? The Prophet, may *Allah* bless him and
greet him, answered him: "yes" (2).
2)

- "Benchmarks which fix the beginning pilgrimage and sacred places ”

1) Reported by 'Aḥmad' Ibn Ḥanbal in his attributed, volume 1/255 - 291 - 371 …; volume 2/508; At-Tirmiẓī, chapter: genesis of the sura, 5/15; An-Nasā'ī, chapter: rituals; 'Ibn Māja, chapter: rituals, 2; Ad-Dārimī, the rituals, 4.
2) Reported by 'Aḥmad' Ibn Ḥanbal in his attributed, volume 1/239 - 279 - 345; Al-Bukhārī, chapter: the hunt, 22; refuge, 12; Muslim, chapter: the young, 155 - 156 - 157 ...; At-Tirmiẓī, chapter: the pilgrimage, 85; An-Nasā'ī, chapter: the pilgrimage, 7 and Ad-Dārimī, fasting, 49; the wishes.

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396 - 'Abū' Ubayda narrated, according to Jābir 'Ibn
Zayd, that 'Abū Sa'īd Al-Khidrī said: “The Prophet, that
Allah bless him and greet him, set as a benchmark for
start the *Talbiya* (1) the place says Ẓ *ī Al-* Ḥ *ulayfa* for
people of Medina (2), *Al - Ju* ḥ *fa* for those of Syria, *Qarn* for
those of *Najd* , *Yalamlam* for those of Yemen and Ẓ *āt - ' Irq*
for those of the Irāq (3).
397 - 'Abū' Ubayda narrated, according to Jābir 'Ibn
Zayd according to 'Anas' Ibn Mālik, that having seen the mountain of
U ḥ *ud* , the Prophet, may *Allah* bless and greet him, has
says: “It is a mountain that loves us and that we love.

Lord! Ibrāhīm made Mecca sacred. And I
make sacred the territory (of Medina) between the two

[1]) *Talbiya*: is a formula to be repeated aloud. It marks the beginning of pilgrimage.

[2]) Each marker is intended to indicate the obligation of the beginning of the pilgrimage. Each landmark is specific to certain pilgrims depending on the place from which (where the path by which) they came.

[3]) Reported by 'Aḥmad' Ibn Ḥanbal in his attributed, volume 1/238 - 249 - 252 …; volume, 2/46 - 50 - 78 ...; Al-Bukhārī, chapter: the pilgrimage, 7 - 9 - 11 - 12; hunting, 18, refuge, 16; Muslim, chapter: the pilgrimage, 11 - 12; 'Abū Dāwūd, book, rituals, 8; An-Nasā'ī, chapter: the rituals, 19 - 20 - 23 and Ad-Dārimī, the rituals, 5.

fields of stones 'Ar-Rabī' said: that is to say, between his two thighs ([1]).

398 - Abū 'Ubayda reported, according to Jābir' Ibn Zayd after 'Anas' Ibn Mālik, that the Prophet, that *Allah* bless him and greet him, said: “Mecca is sacred; *Allah* has it so declared. That we do not collect the found objects (that to return them to their owners); that we do not cut its trees, that we do not stalk our game and that we tear up not the herbs that grow there ”.

Al-'Abbās, the uncle of the Prophet, may *Allah* bless him and greet him, said: O Messenger of Allah, except the tigernuts (*Al-'Idhkhir*) he answers him except the tigernuts. Ar-Rabī 'a mentioned, it means we don't cut it and he added: Al-'Idhkhir is a plant from which mats are made and roofs of houses ([2]).

[1]) Reported by 'Aḥmad' Ibn Ḥanbal in his attributed, volume 1/119 - 169 - 181 …; volume 3/23 - 149 - 159; volume 4/31 - 32 - 40… volume 5/181 - 192 - 309…; Al-Bukhārī, chapter: the holy war (*Al-Jihād*)), 71 - 74, the medina, 1; the sales, 53; the Prophets, 10; invasions, 27; foods, 35; the invocations, 35; refuge, 6; Reported by Muslim, chapter: the pilgrimage, 445 - 446 - 455 - 458 - 459 - 462 - 464 - 472 - 475 - 478; 'Abū Dāwūd, chapter: rituals, 96; At-Tirmiẓī, chapter: merits (*Manāqib*), 68; An-Nasā'ī, chapter: the pilgrimage, 110 - 111 - 120; 'Ibn Māja, chapter: the rituals, 104 and Ad-Dārimī, the medina, 10.

[2]) Reported by 'Aḥmad' Ibn Ḥanbal in his attributed, volume 1/253; volume 2 / 238 - 256; volume 3 / 23-238-336; Al-Bukhārī, chapter: science, 39; the funerals, 76; sales, 28; blood prices (*ad-Diyyāt*), 8; 'Abū Dāwūd,

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3) - "From the beginning of the pilgrimage and obedience to the call of *Allah* (*'At-Talbiya) "*

399 - Abū 'Ubayda reported, according to Jābir' Ibn Zayd, that 'Abū Sa' īd Al-Khudrī said: The formula of *Talbiya* of the Prophet, may *Allah* bless and greet him, is as follows: “Here I am, Lord, at Your disposal. Your disposition, You have no partner. Here I am at Ta disposition, praise, grace and sovereignty to You. You have no partner ”. Nāfi 'said:' Ibn 'Umar added to this formulates the following: Here I am at Your disposal, ready to serve, You hold favors, You are the object of my aspiration and the goal of my work (1).

400 - Abū 'Ubayda reported, according to Jābir' Ibn Zayd, according to 'Abū Sa'īd Al-Khudrī that the Prophet, that *Allah* bless him and greet him, pronounced *Takbīr* three times, at every eminence of the ground on the path, returning from the

chapter: rituals, 89; An-Nasā'ī, chapter: rituals, 120; 'Ibn Māja, chapter: rituals, 103 and Ad-Dārimī, sales, 60.

1) Reported by 'Aḥmad' Ibn Ḥanbal in his attributed, volume 1/302 - 374; volume 2 / 3 - 76 - 131; Volume 5/191; volume 6/360; Al-Bukhārī, chapter: the habit, 69; Muslim, book, the pilgrimage, 147 - 269 - 271; 'Abū Dāwūd, chapter: rituals, 22; At-Tirmiẓī, chapter: the pilgrimage, 97; An-Nasā'ī, chapter: rituals, 54 - 60 - 167 - 112; 'Ibn Māja, chapter: rituals, 15 - 84 and Ad-Dārimī, rituals, 13 - 15 - 34.

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pilgrimage, expedition, or ' *Umra* (1). Then he said: "There is no god but *Allah* , Alone, without associate. Sovereignty and praise to Him. It is omnipotent. We come back to Him. We repent to Him. We bow down to our Lord, we let us worship and praise him. *Allah* has fulfilled his promise, granted victory to his servant and conquered, Alone, the allies ”(2).

401 - Abū 'Ubayda reported from Jābir that a man came to 'Abd Allah' Ibn 'Umar for

say: "O 'Abū' Abd 'Ar-Raḥmān, I saw you make four
things that none of your companions have done, to my
knowledge ".
He said: What are they? he replies:
I see
that you only touch the *Yamāni* * corner (of Al -*Ka'ba*), you do not
socks that sandals say *Sabtiyya* , you dye your
clothes in yellow, and in Mecca, as the pilgrims
put in " *'I* ḥ *rām* " as soon as they see the news

1) *'Umra* means minor pilgrimage.

2) Reported by 'Aḥmad' Ibn Ḥanbal in his attributed, volume 1/444; volume 2/5 - 10 - 11; Volume 3/410; volume 5/412; Al-Bukhārī, chapter: *Al-'Umra* , 12; the invocations, 52; Muslim, chapter: the pilgrimage, 428. Narrated by 'Abū Dāwūd, chapter: rituals, 34 - 56; the holy war (*Jihād*), 160, The prices of blood (*Diyyāt*), 17. Reported by At-Tirmiẓī, chapter: the pilgrimage, 104.; 'Ibn Māja, chapter: Blood prices (*Diyyāt*), 5; the rituals, 84 and Mālik in *Al-Muwa* ṭṭ *a '* , chapter: the pilgrimage, 243.

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moon, you do it only on the day of the watering come ”.
'Ibn' Umar said: As for the corners (of Al -*Ka'ba*), I have not seen the
Prophet, may *Allah* bless him and greet him, touch only the
Yamāni. I put on the " *Sabtiyya* " sandals , because I saw the
Prophet, may *Allah* bless him and greet him, put them on. For
what is the color, I saw the Prophet, may *Allah* the
bless and greet him, dye yellow. That is why
I like to do like him. As for the *Talbiya* ,
I did not see the Prophet, may *Allah* bless him and greet him,
to do before his mount had risen to stand
working. Ar-Rabī 'said: the " *Sabtiya* " sandals are
hairless leather shoes (1).

402 - 'Abū' Ubayda narrated, according to Jābir 'Ibn
Zayd, whom Muḥammad 'Ibn' Abī Bakr questioned 'Anas
'Ibn Malik whom he accompanied from Mina to *' Arafa* , in him
saying: How were you doing on that day and you were with
the Prophet, may *Allah* bless and greet him? He said: The one
among us, who did the *Takbīr* (Allah is the greatest) (2),

[1]) Reported by Al-Bukhārī, chapter: ablutions, 30; the habit, 37 and 'Abū Dāwūd, chapter: rituals, 21.
[2]) In the copy of Al Quṭb, the crier Allah is the greatest starts from *Mina* until Aur ' *Arafāt* and we do not blame him for anything.

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received no reproach as did the one who sang the *Takbīr* ([1]).

4) - "From the lotion of the one who is in the state of Al - *'' I* ḥ *rām* ([2]) "

403 - Abū 'Ubayda reported, according to Jābir' Ibn Zayd, that 'Ibn' Abbās said: The corpse of the one who dies in the state of Al - *'' I* ḥ *rām* must be washed with water and Lotus ([3]).

404 - According to the same chain of transmitters the Prophet, may *Allah* bless him and greet him, said: "When dies a devotee in a state of Al - *'' I* ḥ *rām* , he must be washed, then buried exclusively in the two pieces of cloth that he

[1]) Reported by 'Aḥmad' Ibn Ḥanbal in his attributed, volume 3/110 - 240. Reported by Al-Bukhārī, chapter: the pilgrimage, 86. Reported by Muslim, chapter: the pilgrimage, 274. Narrated by Mālik in *Al-Muwa ṭṭ a '* , chapter: the pilgrimage, 43.
[2]) Al-Iḥrām signifies the state of consecration of the one making the pilgrimage. This state consists in abstaining from certain things, which are lawful.
[3]) Reported by Al-Bukhārī, chapter: the funeral, 8. Reported by An-Nasā'ī, chapter: the funeral, 28 (in translation).

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wore in ' *' I* ḥ *rām* . We must neither embalm nor cover him the head ”([1]).

405 - 'Ibn' Abbās also reported ([2]) that he diverged with Al-Miswar 'Ibn Makhrama in Al-'Abwā'. He has said: the devotee, in a state of ' *' I* ḥ *rām*, had the right to wash his head. Al-Miswar 'Ibn Makhrama said: He must not wash himself the head. 'Ibn' Abbās sent a man named 'Abd Allah 'Ibn Ḥunayn ([3]) to' Abū Ayyūb Al-Anṣārī for consultation. He found him washing himself between two columns while

being covered with a veil. The man greeted him. 'Abū' Ayyūb a
says: Who is there! The man said: I am the envoy of 'Ibn
'Abbās to ask you how (4) the Prophet, that
Allah bless him and greet him, does he wash himself when he is in a state of
' ' *I* ḥ *rām* ? The man said: 'Abū Ayyūb lowered the
veil which hid it from view. I was able to see his face as well.
He asked an individual to pour water on his head.

1) Reported by 'Aḥmad' Ibn Ḥanbal in his attributed, volume 1/215 - 286 - 287 … Volume 6/40 - 45; Al-Bukhārī, chapter: the funeral, 20 - 21 - 22; the hunt, 20 - 21; Muslim, chapter: the pilgrimage, 93 - 94 - 98 - 99 - 101; 'Abū Dāwūd, chapter: the funeral, 80; At-Tirmiẓī, chapter: the pilgrimage, 105 and An-Nasā'ī, chapter: the funeral, 41; rituals, 35.

2) To have said after 'Ibn' Abbās also. In the manuscript, the Pole, we cited the transmitters 'Abū' Ubayda after Jābir after 'Ibn' Abbās then he cited it.

3) In the copy of Al-Quṭb, the expression under the name of 'Abd Allah' Ibn Ḥunayn, not listed.

4) In the copy of Al-Quṭb, how the Prophet, may *Allah* bless him and greet him, was he washing his head?

He rubbed (1), then, the hair as we
pours him water, passing his hands from behind
forward then in the opposite direction. He said, then:
This is how I saw the Prophet, may *Allah* bless him and
greet, do. Ar-Rabī 'said: Two poles at Al-'Abwā
must be in the well garden (2).

5) "What is forbidden and permitted to the pilgrim in state of " *I* ḥ *rām* to do"

406 - Abū 'Ubayda reported, according to Jābir' Ibn
Zayd, according to 'Abū Sa'īd Al-Khidrī that the Prophet, that
Allah bless him and greet him, said: "The pilgrim in a state of
' ' *I* ḥ *Rām* should wear clothes like shirt or
turban, no pants, no burnous, no boots. If he does not (3) find
no sandals, put on boots that he cut in-
below the ankles ". He also said: "Let him not put

1) Manuscript *(Kha)* , he rubbed it.

2) Narrated by Al-Bukhārī, chapter: the hunt, 14; Muslim, chapter: the pilgrimage, 91; 'Abū Dāwūd, chapter: rituals, 37; An-Nasā'ī, chapter: the rituals, 27; 'Ibn Māja, chapter: the rituals, 22 and Mālik in *Al-Muwa* ṭṭ *a'* ,

chapter: the pilgrimage, 4.
[3]) Manuscript *(Kha)*, unless he cannot find it.

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no clothing that has been touched by *Za'frān* or *Wars* [1]"([2]).

407 - Abū 'Ubayda reported, according to Jābir' Ibn Zayd according to 'Ā'isha, the wife of the Prophet, may *Allah* the bless and greet him, said: The Prophet, *Allah* bless him and greet him, said: "There are five animals that can kill the (pilgrim) in a state of *' I ḥ rām* , without committing sin: the crow, the hawk, the mouse, the scorpion and the snarling dog "([3]).

408 - Abū 'Ubayda reported, according to Jābir' Ibn Zayd, that 'Anas' Ibn Mālik said: The Prophet, may *Allah* bless him and greet him, entered the city of Mecca, during its conquest. He wore a helmet on his head.

[1]) Wars, a dye plant called Mamecylo tinctorium, to dye yellow.
[2]) Reported by 'Aḥmad' Ibn Ḥanbal in his attributed, volume 2/4 - 8 - 22…; Al-Bukhārī, chapter: science, 53; prayer, 9; the pilgrimage, 21 - 23; hunting, 13 - 15; the habit, 13 - 15; Muslim, chapter: the pilgrimage, 1 - 2; 'Abū Dāwūd, chapter: rituals, 31; At-Tirmiẓī, chapter: the pilgrimage, 18. Reported by An-Nasā'ī, chapter: rituals, 28 - 30 - 31 - 33 - 34 - 39; 'Ibn Māja, chapter: rituals, 19; Ad-Dārimī, chapter: the rituals, 9 and Mālik in *Al-Muwa ṭṭ a '* , chapter: the pilgrimage, 8.
[3]) Reported by 'Aḥmad' Ibn Ḥanbal in his attributed, volume 1/257; volume 2/3 - 8 - 32… volume 3/2 - 80; volume 6/33 - 87 - 98 ...; Muslim, chapter: the pilgrimage, 66 - 69 - 71 - 77 - 79; Al-Bukhārī, chapter: the hunt, 7; the beginning of creation, 16; 'Abū Dāwūd, chapter: rituals, 39; At-Tirmiẓī, chapter: the pilgrimage, 21; An-Nasā'ī, chapter: rituals, 82 - 84 - 86 - 88 - 113 - 114 - 116 - 119; 'Ibn Māja, chapter: the rituals, 91; Ad-Dārimī, chapter: rituals, 19 and Mālik in *Al-Muwa ṭṭ a '* , chapter: the pilgrimage, 88 - 90.

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When he took it off, an individual came to say to him: O Prophet of *Allah* , 'Ibn Khaṭal ([1]) is clinging to the veils of Al -*Ka'ba* ([2]). The Prophet, may *Allah* bless him and greet him, said: "Kill the ". Jābir said: It has come to me that on this day Prophet, may *Allah* bless him and greet him, was in no condition

of ' *' I* ḥ *rām* (3).

6) - “ Ḥ *adīths* relating to *Al-Ka'ba* , to the mosque, to *A* ṣ - Ṣ *afā* and *Al-Marwa* »

409 - Abū 'Ubayda reported having been informed that 'Ibn' Umar said: I asked Bilāl what the Prophet, may *Allah* bless him and greet him, had done, on the day he was entered *Al-Ka'ba* ? He replied: He placed himself in such a

1) *Al-Khatl* means lightness and haste, a sign of bad attitude. See Dictionary of the language of the Arabs, subject " *khatl* ".

2) Clinging to the veils of the *Ka'ba* was a way of taking refuge in one's sacred territory.

3) Reported by 'Aḥmad' Ibn Ḥanbal in his attributed, volume 2/109 - 163-180; Muslim, chapter: the pilgrimage, 450.; Al-Bukhārī, chapter: the hunt, 18; the war holy (*Jihād*), 169; invasions, 48; the habit, 17; 'Abū Dāwūd, chapter: war holy (*Al-Jihād*), 17; At-Tirmiẓī, chapter: the holy war (*Al-Jihād*), 18; Year-Nasā'ī, chapter: rituals, 108; 'Ibn Māja, chapter: the holy war (*Al-Jihād*), 18; Ad-Dārimī, chapter: rituals, 88; the conduits (*Siyar*), 20 and Mālik in *Al-Muwa* ṭṭ *a '* , chapter: the pilgrimage, 238.

so as to have a column to its left, two (1) to the right and three more behind him. The temple (2) had, then, six columns. He then said his prayer by standing at a three cubits from the wall. Ar-Rabī 'said:' Abū 'Ubayda reported that whoever prays inside Al -*Ka'ba* or on its roof, will not have *Qibla* (3) towards which orientate oneself (4).

410 - Abū 'Ubayda reported having been informed according to 'Ā'isha the Mother of Believers, may *Allah* be satisfied with her, may the Prophet, may *Allah* bless him and greet, said: "Do you realize that the people of your people by rebuilding *Al-Ka'ba* (5), did not rebuild it exactly on the foundations of 'Ibrāhīm, on him be the Hi?". 'Ā'isha said (6): O Prophet, don't you count the to rebuild (7) on the foundations of 'Ibrāhīm? The Prophet,

1) "a column", according to another transmission.

2) It targets the temple of Al-Ka'ba.

3) 'Abū' Ubayda thereby shows that prayer within Al-Ka'ba is reserved, exclusively to the Prophet, may *Allah* bless and greet him. Hence no one else

should not do so since it is mandatory to orient *oneself* towards the *Qibla* in prayer. Thing which would be impossible in case the prayer is done inside or on the roof of Al-Ka'ba.
[4]) Reported by 'Aḥmad' Ibn Ḥanbal in his attributed, volume 2/113 - 138; volume 6 / 13 - 15. Reported by Al-Bukhārī, chapter: prayer, 96; Muslim, chapter: the pilgrimage, 388; 'Abū Dāwūd, chapter: rituals, 92; An-Nasā'ī, chapter: *Al-Qibla* , 6 and Mālik in *Al-Muwa ṭṭ a '* , chapter: the pilgrimage, 193.
[5]) Manuscript *(Kha)* , Ka'ba.
[6]) Manuscript *(Kha)* , and I said.
[7]) Manuscript *(Kha)* , and render it.

may *Allah* bless him and greet him, said: "If, only I fear that the people of your people who have converted to Islam for a short time, would ill appreciate the reconstruction of Al -*Ka'ba* "([1]).

411 - Abū 'Ubayda reported having been informed that the Prophet, may *Allah* bless him and greet him, entered *Al-Ka'ba* , the year of the capture of Mecca, and made a prayer of two *Rak'āts* ([2]).

412 - Abū 'Ubayda related that' Ali 'Ibn Abī - Ṭālib was asked about the purpose of the mission that the Prophet, may *Allah* bless him and greet him, instructed him to transmit to 'Abū Bakr Aṣ-Ṣiddīq during the pilgrimage which date of Ḥ *ajja* , year nine? ([3]). He replied: It is four recommendations in this case:

- we could no longer do the circumambulation around Al -*Ka'ba* while being naked,

[1]) Reported by 'Aḥmad' Ibn Ḥanbal in his attributed, volume 6 / 113- 177 - 247. Reported by Al-Bukhārī, chapter: the pilgrimage, 42; the Prophets, 10; genesis of sura, 2/10. Reported by Muslim, chapter: the pilgrimage, 399. Reported by An-Nasā'ī, chapter: rituals, 125. Narrated by 'Ibn Māja, chapter: holy war (*Al-Jihād*), 18. Narrated by Ad-Dārimī, chapter: rituals, 88; the conducts (*Siyar*), 20. Narrated by Mālik in *Al-Muwa ṭṭ a '* , chapter: the pilgrimage, 104.
[2]) Narrated in a long prophetic tradition (Ḥ *adīth*) by 'Aḥmad' Ibn Ḥanbal, in his attributed, volume 2 / 26. Reported by 'Ibn Māja, chapter: the rituals, 84. Reported by Ad-Dārimī, chapter: rituals, 34.
[3]) This pilgrimage took place in the year 9 of the Hegira / 630 Christian era.

- only the faithful will be admitted to paradise,
- a Muslim and a polytheist do not meet
more at the sacred temple after this year,
- those who have entered into a pact with the
Prophet, may *Allah* bless him and greet him, their pact will be
maintained while those who have not concluded any pact, have
four months immunity (1).

413 - Abū 'Ubayda reported, according to Jābir' Ibn
Zayd, that Jābir 'Ibn' Abd Allah said (2): I saw the Prophet,
may *Allah* bless and greet him, after touching the stone
black, he accelerated the pace by performing the
circumambulation during the first three tours.
When he then proceeded to the ritual race between
' *A* ṣ - Ṣ *afā* and *Al-Marwa* , whenever he came to the
top of ' *A* ṣ - Ṣ *afā* , he pronounced *Takbīr* three times, then
said: "There is no god but *Allah* , Alone, without

1) Reported by 'Aḥmad' Ibn Ḥanbal in his attributed, volume 1/3 - 79; volume 2 / 299; Al-Bukhārī, chapter: prayer, 2 - 10; the pilgrimage, 68; the tithe (*Al - Jizya*), 16; invasions, 66; genesis of sura 9/2 - 3 - 4; Muslim, chapter: the pilgrimage, 435; 'Abū Dāwūd, chapter: rituals, 66; At-Tirmiẓī, chapter: the pilgrimage, 44. Genesis of sura 9/6 - 7; An-Nasā'ī, chapter: the rituals, 161 and Ad-Dārimī, chapter: prayer, 140; prophetic traditions (*Siyar*), 62; the rituals, 74 (in translation).

2) Manuscript *(Kha)* , he said.

associate; Sovereignty and praise to Him. He brings to life and
die. He is Omnipotent ”.
He repeated the same formulas three times over
every time he climbed on *Al-Marwa* . During his
race (between the two mounds), he accelerated his walk
at the bottom of the torrent. Then he made the immolation (ritual)
of a few victims with his own hands, and the faithful
did as much (1).

414 - Abū 'Ubayda reported having been informed
that 'Urwa' Ibn 'Az-Zubayr said:' Um Salama, wife of
Prophet, may *Allah* bless him and greet him, said to me:

pity the Prophet, may *Allah* bless him and greet him, what I'm suffering. The Prophet, may *Allah* bless him and greet me, said to me: "Circumambulate around Al - *Ka'ba* , behind the faithful (2), while remaining on your frame ". I did the rounds like this, while the Prophet, may *Allah* bless him and greet him, prayed on the one (3) sides of the temple while reciting:

" ***By the Mount! And by a transcribed Book*** "

1) Narrated in a similar way by Muslim, chapter: the pilgrimage, 233 - 236; 'Ibn Māja, chapter: rituals, 84 and Ad-Dārimī, chapter: rituals, 27 - 28 - 34.

2) Manuscript *(Kha)* , from behind.

3) Manuscript *(Kha)* , from the side.

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(Le Mont, 1 - 2) (1)

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: روطلا ةروس

2

415 - Abū 'Ubayda reported, according to Jābir having been informed that Jābir 'Ibn' Abd Allah heard from the Prophet, may *Allah* bless him and greet him say, coming out of the mosque at destination ' *A* ṣ - Ṣ *afā* : "Let's start with what *Allah* has started (2) "(3).

416 - Abū 'Ubayda reported having been informed that 'Urwa' Ibn 'Az-Zubayr said to' Āīsha, while he was still young: Did you notice what *Allah* said in the verse:

" ***'A ṣ - Ṣ afā and Marwa are really among the emblems of Allah. So whoever makes it big pilgrimage of the House or the small pilgrimage, no sin on him to go around these two mountains*** "(The cow, 158).

1) Narrated by Al-Bukhārī, chapter: prayer, 78; the pilgrimage, 64; genesis of sura 52/1. Reported by Muslim, chapter: the pilgrimage, 258. Reported by 'Abū Dāwūd, chapter: the rituals, 48. Narrated by chapter: the pilgrimage, 138. Narrated by Mālik in *Al-Muwa ṭṭ a '* , chapter: the pilgrimage, 123.

2) Having said Aṣ-Ṣafā in the copy of Quṭb, Ṭ *awāf* means the race of back and forth (*Al-Sa'y*) between *A* ṣ - Ṣ *afā* and *Al-Marwa* (*Al-Marwatayni*).

[3]) Narrated by 'Abū Dāwūd, chapter: rituals, 56; At-Tirmiẓī, chapter: the pilgrimage, 38. Genesis of sura 2/11; An-Nasā'ī, chapter: the pilgrimage, 161 - 166 - 170; 'Ibn Māja, chapter: the rituals, 34 - 84; Ad-Dārimī, chapter: the rituals, 34 and Mālik in *Al-Muwa ṭṭ a '* , chapter: the pilgrimage, 126.

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{گپگ گ گگ گ ک ک ک ڑ ڑ ژژ ڈ ڈ ڈ ڈ ت ة} [ةروس
: ةرقبلا
158
]

I see from this verse that there is no harm ([1]) if we don't do this processional race between these two places. 'Āīsha said: No, if that was it, the verse would have been formulated as follows: He does no wrong by not not processioning between the two places. However, this verse was revealed about the *An ṣ ārs* before their conversion to Islam. They made the pilgrimage to *Minā* which was behind ([2]) Qudayd. They believed, then, that it was a sin to procession between ' *A ṣ - Ṣ afā* and *Al-Marwa* . Once converts to Islam, they questioned the Prophet, may *Allah* bless him and greet him, about it. So, *Allah* , be it blessed and exalted, this verse revealed:

“ ***'A ṣ - Ṣ afā and Al-Marwa are truly among the emblems of Allah. So whoever makes it big pilgrimage of the House or the small pilgrimage, no sin on him to go around these two mountains ”***

(The Cow, 158).

[1]) Manuscript *(Kha)* , a reproach.
[2]) Manuscript *(Kha)* , next to it.

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{گپگ گ گگ گ ک ک ک ڑ ڑ ژژ ڈ ڈ ڈ ڈ ت ة} [
: ةرقبلا ةروس
158
]

Ar-Rabī 'said: *Minā* is a stone located at the place called *Qudayd* . Polytheists worshiped her before the advent of Islam (1).

417 - ' ' Abū 'Ubayda reported, from - Jābir' Ibn Zayd, que: An individual went to 'Abd Allah' Ibn 'Umar and said: O! 'Abd Ar-Raḥmān, I saw you put four (2) things that none of your companions did, to my knowledge (3).

418 - Abū 'Ubayda narrated from Jābir' Ibn Zayd, that when the holy temple of *Allah* was set on fire following a spark that the wind carried, some people said: This is the will of *Allah* . Others said: *Allah* did not set fire to his temple. It was then that took place the first controversy about fate (*al-Qadar*). 'Has drunk 'Ubayda said: the fire took place on Saturday which represents

1) Reported by Al-Bukhārī, chapter: the pilgrimage, 79; An-Nasā'ī, chapter: the rituals, 168 and 'Ibn Māja, chapter: the pilgrimage, 43.

2) Having said Ḥ *adīth,* to refer to its place already mentioned in chapter the Good reception of the pilgrimage (40).

3) See: Ḥ *adīth,* n ° 401.

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the sixth day of the month of *Rabī 'al-Awwal* , in the year sixty-four of the Hegira (1).

419 - Abū 'Ubayda reported having been informed that in the year of the capture of Mecca, the Prophet, may *Allah* bless him and greet him, entered *Al-Ka'ba* . There is makes a prayer of two *Rak'āts* . Then he went out. He has called on people to rally around Al -*Ka'ba* . He held both sides of the door and said, "Praise be to *Allah* , who has fulfilled His promise, granted victory to His servant and defeated, to Him Alone, the Confederates. Now what do you think you and what do you believe? ". People replied: We do not think good and we expect you good. You are a noble brother. You took over, sorry, so (2). The Prophet, may *Allah* bless him and greet him,

said: "I am telling you the same words as those of my
Brother Joseph (Yūsuf): Today you will not wipe any
reprimand from me. *Allah* will forgive you, for he is the
most mercy *Allah* x des mercor *Allah* x. I declare, by
elsewhere, that any practice of paganism relating to usury,
murder and property or benefits acquired by inheritance (3)

1) 683 CE.

2) It means facilitates speech and praises forgiveness.

3) Manuscript *(Kha)*, and an asset already acquired.

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is under feet except for the charge of the guard and
care of the maintenance of the sacred temple and
water supply for pilgrims. These are
assigned to their former holders who will continue to
fill in as before. Know, also that *Allah* has abolished
the pride and the airs of superiority which one draws from the ancestors and
which are peculiar to the time of paganism. You are all
from Adam who came from the earth. We are either a stake
faithful, be a miserable scoundrel. The noblest of you,
with *Allah* is the most pious. The price of blood for
the one who is killed beaten by a stick or a whip, and for the one
who is accidentally killed (1) but in an almost
premeditated, is the price under aggravating conditions, set at
one hundred camels, forty of which are full. Mecca is
declared sacred by *Allah* , let him be Exalted until
day of the Resurrection. Its sacredness has never ceased for
nobody before me and will stop for nobody after me.
Al-Ka'ba has, however, ceased to be for me, but
only for a very brief moment of the day. The
Prophet, may *Allah* bless him and greet him, then made a
hand sign (2) to underline the brevity of this moment,

1) Manuscript *(Kha)*, we omit the Arabic letter " *wa* ".

2) That is to say, he motioned.

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then he added: "You must not hunt your game or
cut down its trees or take away the found object, unless this
either to hand it over to the one who claims it (1) or to tear off its
herbs ". Al-'Abbās, uncle of the Prophet, may *Allah* the
bless and greet him, and who has experience, said: except at *l-
Idhkhīr* , O Prophet? Because it is essential for
graves and roofs of houses? The Prophet, may *Allah* the
bless and greet him, kept silent, a little while, then
he said: "The tigernuts are excepted. It is allowed to
tear it off "(2).

7) "De ' *Arafa , Muzdalifa* and *Minā* "

420 - Abū 'Ubayda reported, according to Jābir' Ibn
Zayd, that 'Abū Sa'īd Al-Khidrī said: "The faithful were
in doubt about the Prophet's fast, may *Allah* the
bless and greet him on the day of *'Arafa* . They diverged
of 'Um Al-Fadhl Bint Al-Ḥārith, the mother of' Abd
Allah 'Ibn' Abbās. Some said: that he was in a state of
fast while others said it was not. 'Has drunk

1) Manuscript *(Kha)* , except for the one who claims it.
2) See Ḥ *adīth* n ° 411.

Sa'īd said: 'Um Al-Fadhl then sent a bowl of milk. He
drank it, while standing upright on its mount "(1).

421 - Abū 'Ubayda reported having been informed,
that 'Usāma' Ibn Zayd said: Coming back from *'Arafa* and arrived
at the ravine (2), the Prophet, may *Allah* bless him and greet him, is
got off his mount, urinated (3) and did his ablution
in an incomplete way. I said to him: Are you going to pray?
The Prophet, may *Allah* bless him and greet him, said: "The
prayer will be done further ahead ". The Prophet, may *Allah* the
bless and greet him, got on his mount. Arriving at
Muzdalifa, he came down to do the ablution of a
full way (4), this time. We called for prayer and

we did the sunset prayer. Everyone did
kneel his camel in its place. Then we did
the call to evening prayer. The Prophet, may *Allah* bless him
and greet him, made it, without having separated the two prayers. Ar-

[1]) Reported by 'Aḥmad' Ibn Ḥanbal in his attributed, volume 2/282; volume 3/294 - 370 - 430… volume 5/462; Al-Bukhārī, chapter: the drinks, 12; Muslim, chapter: the young, 111 and At-Tirmiẓī, chapter: the invocations, 54.

[2]) Near Muzdalifa.

[3]) Manuscript *(Kha)*, means: and he urinated.

[4]) Manuscript *(Kha)*, means: in his house.

Rabī 'said: It is recommended to make a light prayer of
two *Rak'āt* , after that of sunset ([1]).

422 - Abū 'Ubayda related that when *Allah* ,
exalted, gave to His Prophet, may *Allah* the
bless and greet him, the order to make the pilgrimage to *Allah*
when the transmission of the precepts of Islâm has been completed.
The Prophet, may *Allah* bless him and greet him, said to
' *Arafāt* : “O men, the revolution of time is identical to
the order that *Allah* gave him on the day that he created the heavens and
Earth. No month should be missed, for a change, at your
option, the date of the months. The pilgrimage is fixed for the month of Ẓ *ū-al-* Ḥ *ijja* , until the day of resurrection ”. 'Abu' Ubayda a
said: When the Prophet, may *Allah* bless him and greet him,
completed his pilgrimage, he preached *'Arafa* and
said: "Polytheists and idolaters used to
leave *'Arafa* when the sun was about to set
lie down when he appeared on the mountains, such
the turban on the head of the men. They were leaving Muzdalifa
when the sun rises and appears over the mountain

[1]) Reported by 'Aḥmad' Ibn Ḥanbal in his attributed, volume 2/125; Al-Bukhārī, chapter: ablutions, 6 - 35; the pilgrimage, 93 - 95; Muslim, chapter: the pilgrimage, 266 - 276 - 278 - 281; 'Abū Dāwūd, chapter: rituals, 63; Year-Nasā'ī, chapter: rituals, 206; 'Ibn Māja, chapter: purity, 23; rituals, 59 and Mālik in *Al-Muwa ṭṭ a '* , chapter: the pilgrimage, 197.

like a turban on a man's head. We do not leave *'Arafa* , as for us, that when the sun goes down and that the faster breaks his fast. We will leave Muzdalifa, tomorrow, with the will of *Allah* , before sunrise. Our sacrifice is different from that of the polytheists and idolaters ”(1).

423 - Abū 'Ubayda narrated from Jābir' Ibn Zayd, that 'Usāma' Ibn Zayd was asked the question next: That she looked like the Prophet, that *Allah* the bless and greet him, during the surge of *'Arafa* , at the pilgrimage to *Allah* ? He clarified that the Prophet, that *Allah* bless him and greet him, went at a moderate pace, but as soon as it was off, it accelerated the pace (2).

424 - 'Abū' Ubayda narrated, according to Jābir 'Ibn Zayd, that he was informed that 'Abū Ayyūb Al-Anṣārī, the Companion of the Prophet, may *Allah* bless him and greet him, said: I, together with the Prophet, made *Allah* bless him and greet him, the sunset prayer and the evening prayer without

1). Reported by Al-Bukhārī, chapter: genesis of the sura, 9/8; the beginning of the creation, 2; invasions, 77; sacrifices, 5; uniqueness, 24; Muslim, chapter: Al-*Qasama* , 29 and 'Abū Dāwūd, chapter: rituals, 67.

2) Narrated by 'Abū Dāwūd, chapter: rituals, 63; An-Nasā'ī, chapter: the rituals, 205 - 214; 'Ibn Māja, chapter: the rituals, 58 and Mālik in *Al-Muwa* ṭṭ *a'* , chapter: the pilgrimage, 176.

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take a break in between, in Muzdalifa, during the pilgrimage to *Allah* ”(1).

425 - 'Abū' Ubayda reported having been informed, according to 'Ibn' Umar may the Prophet, *Allah* bless him and greet him, said: "When you get to the place between the two mountains which are in Mina (2), he breathed in his hand looking up. There is a valley called " *Wadī Al-Surar* ”which contains a large tree under which exist seventy Prophets ”. This means that their cords

umbilicals were cut there at birth. Ar-Rabī 'said:
the valley is a great tree and *Al-'Khshaban* are two
mountains which overlook *Mina* (3).
426 - 'Abū' Ubayda reported that the Prophet,
Allah bless him and greet him, authorized the shepherds of
camels, to spend the days of Mina in Mecca. They
will then have to do the stoning, the day of the Sacrifice, the

1) Narrated by 'Ibn Māja, chapter: the rituals, 60.
2) Manuscript *(Kha)* , from Mina.
3) Reported by An-Nasā'ī, chapter: the pilgrimage, 189.

day after that day then the day after (1), on the day of
the dispersion (2).

8) - "Of the offering, the compensation and the ransom "

427 - 'Abū' Ubayda narrated, according to Jābir 'Ibn
Zayd, that 'Abū Sa'īd Al-Khidrī said: Ziyād' Ibn 'Abī
Sufyān (3) sent to 'Ā'isha, the mother of believers, that
Allah be pleased with her, a letter. She said: "'Abd
Allah 'Ibn' Abbās states that whoever offers a sacrifice,
must refrain from anything that is forbidden to the pilgrim until
that his victim will be sacrificed. It turns out that I myself
sent a sacrifice. So write me to tell me what I
Must do? 'Ā'isha said: It was not like it said

1) Having said, they proceed to do the stoning for two days, in the copy the
Pole, the verb “celebrate” does not appear.
2) Narrated by 'Abū Dāwūd, chapter: rituals, 48; An-Nasā'ī, chapter: the
pilgrimage, 138 and Mālik in *Al-Muwa ṭṭ a '* , chapter: the pilgrimage, 123.
2) Reported by 'Aḥmad' Ibn Ḥanbal in his attributed, volume 5/450; 'Has drunk
Dāwūd, chapter: rituals, 77; At-Tirmiẓī, chapter: the pilgrimage, 106; Year-
Nasā'ī, chapter: the pilgrimage, 225; 'Ibn Māja, chapter: rituals, 67 and Mālik
in *Al-Muwa ṭṭ a '* , chapter: the pilgrimage, 210 - 218.
3) Having written Ziyād 'Ibn' Abī Sufiyān it is nicknamed thus during the time
Umayyad, Mu'āwiya begot him in an unhealthy and awkward way, while
'Abū Sufiyān was not his father and *Allah* is the most learned.

'Ibn' Abbās. I myself, braided the garland (1) of the victim of the Prophet, may *Allah* bless him and greet him, who slipped his hands around the victim's neck. He sent this victim at the temple through my father. The Prophet, may *Allah* bless him and greet him, did not forbid something that *Allah* had made lawful for him, until when the victim was slaughtered (2).

428 - 'Abū' Ubayda narrated from Jābir 'Ibn Zayd that 'Abū Sa'īd Al-Khidrī said: Ḥafṣa said to the Prophet, may *Allah* bless him and greet him: Why is everyone world got rid of the state of Al - *'' I* ḥ *rām* , of their pilgrimage minor while you do not do as much? The Prophet, that *Allah* bless him and greet him, said: "Because I felt my head and garlanded my victim. I will not leave Al state - *'' I* ḥ *rām* that when I will have cut the throat of the victim ". Ar-Rabī 'a

1) Manuscript *(Kha)* , garlands.

2) Reported by 'Aḥmad' Ibn Ḥanbal in his attributed, volume 6/30 - 36 - 85 …; Al-Bukhārī, chapter: the pilgrimage, 107 - 110; the agency (*Wakāla*), 14; the sacrifices, 15; Muslim, chapter: the pilgrimage, 360 - 361 - 365 - 366 - 369 - 370; 'Abū Dāwūd, chapter: the rituals, 16. Narrated by At-Tirmiẓī, chapter: the pilgrimage, 69 - 70; An-Nasā'ī, chapter: the rituals, 65 - 69 - 72; 'Ibn Māja, chapter: rituals, 94; Ad-Dārimī, chapter: rituals, 86 and Mālik in *Al-Muwa* ṭṭ *a '* , chapter: the pilgrimage, 51.

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said: *Al-Talbīd* , consists in flattening (1) the hair by impregnating with some fatty substance (2).

429 - 'Abū' Ubayda narrated, according to Jābir 'Ibn Zayd, according to 'Abū Hurayra that the Prophet, may *Allah* the bless and greet him, having seen a man leading a camel victim by the halter, said to him: "Get on the camel". The man said: O Prophet, he is a victim. The Prophet, may *Allah* bless him and greet him, said: the camel". The man said: But he's a victim. The Prophet, may *Allah* bless him and greet him, said: the camel, woe to you! »In the second or third

recovery (3).

430 - 'Abū' Ubayda narrated, according to Jābir 'Ibn Zayd, that Jābir 'Ibn' Abd Allah said: The year of Al-Ḥudaybiyya, we sacrificed with the Prophet, may *Allah*

1) To have said *Ghasūl*, that is to say a product similar to soap.

2) Reported by 'Aḥmad' Ibn Ḥanbal in his attributed, volume 2 / 124. Volume 6/283 - 284 - 285; Al-Bukhārī, chapter: the pilgrimage, 34 - 107 - 126; invasions, 77; the habit, 69; Muslim, chapter: the pilgrimage, 175 - 177 - 179; 'Abū Dāwūd, chapter: rituals, 24; An-Nasā'ī, chapter: the rituals, 40 - 67; 'Ibn Māja, chapter: the rituals, 72 and Mālik in *Al-Muwa ṭṭ a '* , chapter: the pilgrimage, 180.

3) Reported by 'Aḥmad' Ibn Ḥanbal in his attributed, volume 3/99; Al-Bukhārī, chapter: the pilgrimage, 103 - 112; wills, 12; rules of conduct, 95; Muslim, chapter: the pilgrimage, 371 - 373; 'Abū Dāwūd, chapter: rituals, 17; At-Tirmiẓī, chapter: the pilgrimage, 72; An-Nasā'ī, chapter: the pilgrimage, 73 - 74 and Mālik in *Al-Muwa ṭṭ a '* , chapter: the pilgrimage, 144.

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bless him and greet him, a camel for seven people and one cow for seven people (1).

431 - 'Abū' Ubayda narrated, according to Jābir 'Ibn Zayd that 'Ā'isha, the Mother of Believers, may *Allah* be satisfied with her, said: We left with the Prophet, may *Allah* bless him and greet him, five days before the end of the month of *Ẓ ū Al-Qi'da* , thinking of doing only the pilgrimage. When we got near the Mecca, the Prophet, may *Allah* bless him and greet him, ordered those who had not brought victims, to cease the state of Al - *'' I* ḥ *rām* , after the processional tour temple and the run of ' *A* ṣ - Ṣ *afā* and *Al-Marwa* . She said: On the day of the sacrifice, we were brought beef. She said: Where does this meat come from? We said then: The Prophet, may *Allah* bless him and greet him, slaughtered this ox on behalf of his wives (2).

432 - 'Abū' Ubayda narrated, according to Jābir 'Ibn Zayd, that 'Ibn' Abbās said: “Ka'b 'Ibn' Ujra is gone, in

1) Reported by 'Aḥmad' Ibn Ḥanbal in his attributed, volume 3/293 - 294 - 316 …; Muslim, chapter: the pilgrimage, 138 - 350 - 351…; 'Abū Dāwūd, chapter: the sacrifices, 6; At-Tirmiẓī, chapter: the pilgrimage, 66; sacrifices, 8; 'Ibn Māja, chapter: sacrifices, 5; Ad-Dārimī, chapter: sacrifices, 5 and Mālik in *Al-*

Muwa ṭṭ *a '* , chapter: sacrifices, 9.
[2]) Reported by Al-Bukhārī, chapter: the pilgrimage, 115; Muslim, chapter: the pilgrimage, 357 and Mālik in *Al-Muwa* ṭṭ *a '* , chapter: the pilgrimage, 179.

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company of the Prophet, may *Allah* bless and greet him, to make the pilgrimage ([1]). Lice had it too inconvenient to the head. So the Prophet, may *Allah* the bless and greet him, ordered him to have his hair and said, "Fast for three days or give to eat six poor, two *Mudd* for each or immolate a sheep. Each of these acts is compensation for the rite "([2]).

9) - *" At-Tamattu ', Al- Ifrād, Al-Qirān, Al-Rukh ṣ a "*

433 - 'Abū' Ubayda narrated, according to Jābir 'Ibn Zayd, that he was informed that Sa'd 'Ibn' Abī Waqqāṣ and Al-

[1]) The tradition books affirm that the story takes place in the year "of the pact of al-Ḥudaybiyya ". The One was, then gone to complete the minor pilgrimage (' *Umra*) and non Ḥ *ajj* : the pilgrimage [prescribed major]. It may be that the rapporteur of Ḥ *adīth* uses the term Ḥajj for 'Umra by extension, or as history repeated itself, in taking place once in the year of the pact of *al* -Ḥ *udaybiya* and a second time, the year of the Farewell pilgrimage ".
[2]) Reported by 'Aḥmad' Ibn Ḥanbal in his attributed, volume 4/241 - 242; Al-Bukhārī, chapter: limitation, 5 - 7; invasions, 35; medicine, 16; genesis of sura 2/32; Muslim, chapter: the pilgrimage, 80 - 83 - 85; genesis of sura, 2/21; 'Abū Dāwūd, chapter: the pilgrimage, 42; At-Tirmiẓī, chapter: the pilgrimage, 107; genesis of sura 2/21; An-Nasā'ī, chapter: rituals, 96; 'Ibn Māja, chapter: the rituals, 86 and Mālik in *Al-Muwa* ṭṭ *a'* , chapter: the pilgrimage, 237 - 238 - 241.

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Dhaḥḥāk 'Ibn Qays argued over the successive accomplishment of minor pilgrimages and major. Al-Dhaḥḥāk said: Alone, he who ignores *Allah's* commandments does this. Sa'da says: What you say is absurd. Al-Dhaḥḥāk said: But, 'Umar' Ibn Al-Khaṭṭāb had banned this practice. For his part, Sa'da said: The Prophet, may *Allah* bless him and greet him, had him-

same, practiced and we had practiced it with him. Ar-Rabī ' said: We can accomplish the pilgrimage successively minor (*Al'Umra*) and the major pilgrimage (*Al-* Ḥ *ajj*) as we can abandon this practice. We have free choice (1).

434 - Abū 'Ubayda reported, according to Jābir' Ibn Zayd, may 'Ā'isha, may *Allah* be pleased with her, said: The Prophet, may *Allah* bless him and greet him, has fulfilled the pilgrimage exclusively (2).

435 - Abū 'Ubayda narrated from Jābir' Ibn Zayd having been informed that 'Abd Allah' Ibn ʿAmr 'Ibn Al-

1) Reported by 'Aḥmad' Ibn Ḥanbal in his attributed, volume 1/57 - 60 - 92 - 174; At-Tirmiẓī, chapter: the pilgrimage, 12; An-Nasā'ī, chapter: rituals, 50 and Mālik in *Al-Muwa* ṭṭ *a '* , chapter: the pilgrimage, 60.

2) Narrated by Al-Haythamī in: *Mājma Az-Zawā'id* , volume 3 / 236. He also said: he was reported by Al-Bazzāz.

'Āṣ said during the pilgrimage of *Allah* (1): A man is come to say to the Prophet, may *Allah* bless him and greet him: Prophet, I accidentally had my hair cut, before slitting the victim's throat? The Prophet, may *Allah* the bless and greet him, said to him: "Slay your victim. There is no no harm in that ". Another man also said to him: Ô Prophet, I inadvertently slit the victim's throat before proceed to stoning. The Prophet, may *Allah* bless him and greet him, said to him: "Go do the stoning, there is no wrong with that ". That day he answered all questions that we asked him, saying: "There is nothing wrong with that". Ar-Rabī 'said: this is a concession that the Prophet, may *Allah* bless and greet him, had granted exceptionally, that day (2).

1) Having said, he said during the farewell pilgrimage, in the manuscript of Al Quṭb, he quoted, the Messenger of Allah, may *Allah* bless and greet him, during the pilgrimage from *Allah* to Mina, the faithful questioned him. An individual came to see the Prophet, may *Allah* bless him and greet him, and he said to him: O prophet! I hadn't felt etc. ...

2) Narrated by 'Abū Dāwūd, chapter: rituals, 87; An-Nasā'ī, chapter: the pilgrimage, 224; 'Ibn Māja, chapter: the rituals, 74 and Ad-Dārimī, chapter: the rituals, 50.

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10) - "From the hunt during the state of *Al - '' I ḥ rām* "

436 - 'Abū' Ubayda narrated, according to Jābir 'Ibn Zayd, whom 'Ibn' Abbās said: A man offered to Prophet, may *Allah* bless him and greet him, a wild ass to Al-'Abwā '- meaning a location -. The Prophet, may *Allah* bless him and greet him, refused him, but seeing the disappointment on the man's face, he said to him: "I didn't refused only because I am in a state of Al - *'' I* ḥ *rām* '(1).

437 - Abū 'Ubayda reported, according to Jābir' Ibn Zayd, that 'Ibn' Abbās said: The Prophet, may *Allah* the bless and greet him, went out in a state of ' *' I* ḥ *rām* to surrender in Mecca. Arriving at the place called Al-Rawḥā ', the Prophet, may *Allah* bless him and greet him, saw a donkey savage wounded. The Prophet is asked, may *Allah* the bless and greet him, what we should do to him. The Prophet, that *Allah* bless him and greet him said: "His owner will soon join him, let him (2) ". Al-Buhzī, the owner

1) Reported by 'Aḥmad' Ibn Ḥanbal in his attributed, volume 1/216 - 362; volume 4 / 37 - 38 - 71 ...; Al-Bukhārī, chapter: the hunt, 6; don, 6 - 17; Muslim, chapter: the pilgrimage, 50 - 51 - 52 - 53 - 54; 'Abū Dāwūd, chapter: rituals, 40; At-Tirmiẓī, chapter: the pilgrimage, 26. Reported by An-Nasā'ī, chapter: the rituals, 79; 'Ibn Māja, chapter: rituals, 92; Ad-Dārimī, chapter: the rituals, 22 and Mālik in *Al-Muwa* ṭṭ *a '* , chapter: the pilgrimage, 83.

2) Manuscript *(Kha)* , he is about to join him.

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donkey arrives. He said: O Prophet, do what you want for that ass ". The Prophet, may *Allah* bless him and greet him, then ordered 'Abu Bakr to divide it between companions. Then he resumed his path. Arrived at 'al-'Uthāya, a locality between Al-Ruwaytha and Al-'Araj, we found a gazelle lying in the shade on the side, the body rolled up and pierced by an arrow. The

Prophet, may *Allah* bless him and greet him, ordered a man to stand near her and watch her so that nobody hurts him, until we go away. Ar-Rabī 'said: *Al-'Aqīr wa Al-Ma'qūr wa Al-Hāqifu fī dhil Al-Mu ḥ taqif.* It is the one who is in a lost place. And to have says do not suspect it means: who does not carry him any prejudice (1).

11) - "What should a woman with her periods during the pilgrimage ”

438 - 'Abū' Ubayda narrated, according to Jābir 'Ibn Zayd, may 'Ā'isha, Mother of Believers, may *Allah* be satisfied with her, said: We left with the Prophet,

1) Reported by 'Aḥmad' Ibn Ḥanbal in his attributed, volume 3/418 - 452; Year-Nasā'ī, chapter: the rituals, 78 and Mālik in *Al-Muwa ṭṭ a '* , chapter: the pilgrimage, 79.

may *Allah* bless him and greet him, to make the pilgrimage of A *Allah* . We made the Talbiya of the minor pilgrimage (Al-'Umra). Then the Prophet, may *Allah* bless him and salute, said: "That everyone who has a victim to offer, make the Talbiya inaugurating both the major pilgrimage and the minor pilgrimage (Al-'Umra) and leave the state of Al - *" I ḥ rām* that when he has finished both pilgrimages ”.'Ā'isha said: I arrived in Mecca (1) while having my periods. So I did neither circumambulation around Al -*Ka'ba* nor the race between ' *A ṣ* - Ṣ *afā* and *Al-Marwa* . I went to complain to the Prophet, may *Allah* bless him and greet him, who said: "Untie your hair, comb your hair and do the Talbiya for the pilgrimage by omitting the 'Umra'. 'Ā'isha said: I have did what the Prophet, may *Allah* bless and salute him, to me ordered. When I finished the pilgrimage, the Prophet, may *Allah* bless him and greet him, sent me with 'Abd Ar-

Raḥmān 'Ibn Abī-Bakr in' At-Tan'īm, where I undertook my
'Umra. At 'At-Tan'īm , he said to me: It is from here that begins
ta 'Umra. 'Ā'isha said: those who had made the Talbiya for
the 'Umra made the circumambulation around the temple and the
1) Manuscript *(Kha)* we came to.

race between ' *A* ṣ - Ṣ *afā* and *Al-Marwa* , then defeated Al -
'' I ḥ *rām* and once again circumambulated around
of Al -*Ka'ba* after their return from Mina to accomplish their
pilgrimage. As for those who had made the Talbiya for the
pilgrimage where they grouped between the pilgrimage and the 'Umra,
they made only one circumambulation (1).

439 - 'Abū' Ubayda narrated from Jābir 'Ibn
Zayd may 'Ā'isha, may *Allah* be pleased with her, said: I have
said to the Prophet, may *Allah* bless him and greet him:
Ṣafiyya Bint Ḥuyay has just had her period. The
Prophet, may *Allah* bless him and greet him, said: "It may be
that she's going to keep us here. But hadn't she made the
circumambation around Al -*Ka'ba* , with you? ". I have
said: Yes. The Prophet, may *Allah* bless him and greet him, has
says: "So you can leave Mina" (2).

440 - 'Abū' Ubayda reported, according to Jābir 'Ibn
Zayd, may 'Ā'isha, may *Allah* be pleased with her,
said: When I arrived in Mecca, I had my
menses. I did not circumambulate around Al -

1) Reported by Al-Bukhārī, chapter: the pilgrimage, 31 - 77; invasions, 77; the hunting, 6; don, 6 - 17; Muslim, chapter: the pilgrimage, 111; 'Abū Dāwūd, chapter: rituals, 23; An-Nasā'ī, chapter: rituals, 56 - 57 and Mālik in *Al-Muwa* ṭṭ *a '* , chapter: the pilgrimage, 223.

2) Reported by Muslim, chapter: the pilgrimage, 385.

Ka'ba nor the race between ' *A* ṣ - Ṣ *afā* and *Al-Marwa* . I am
complained to the Prophet, may *Allah* bless and greet him,

who said to me: "Do whatever the pilgrim has to do, except the circumambulation around the temple, that you will only do it when you become in a state of purity ”(1).

441 - 'Abū' Ubayda narrated from Jābir 'Ibn Zayd may 'Ā'isha, may *Allah* be pleased with her, said: Ṣafiyya Bint Ḥuyay, wife of the Prophet, may *Allah* the bless and greet him, had had his menses (2). 'Ā'ïsha put the Prophet, may *Allah* bless and greet him, aware of the situation of this woman. The Prophet, may *Allah* bless him and greets him, said to him: "Is she going to detain us then?" ". We said: She had, nevertheless, circumambulated around of the Temple. The Prophet, may *Allah* bless him and greet him, says, "In that case, she's not going to hold us back" (3).

442- Abū 'Ubayda reported, according to Jābir' Ibn Zayd, may 'Ā'isha, Mother of Believers, may *Allah* be

1) Reported by 'Aḥmad' Ibn Ḥanbal in his attributed, volume 1/364; volume 6 / 273; Al-Bukhārī, chapter: menstruation, 7; the pilgrimage, 81; Muslim, chapter: the pilgrimage, 120 and Mālik in *Al-Muwa ṭṭ a '* , chapter: the pilgrimage, 224.

2) Manuscript *(Kha)* , go around the temple.

3) Reported by 'Aḥmad' Ibn Ḥanbal in his attributed, volume 6/38 - 39 - 82…; Al-Bukhārī, chapter: the pilgrimage, 129 - 34 - 145 - 151; divorce, 43; Muslim, chapter: the pilgrimage, 128 - 384; 'Abū Dāwūd, chapter: rituals, 84; At-Tirmiẓī, chapter: the pilgrimage, 97; 'Ibn Māja, chapter: the rituals, 83 and Mālik in *Al-Muwa ṭṭ a '* , chapter: the pilgrimage, 225 - 226 - 228.

satisfied with her, said: 'Asmā' Bint 'Umays gave birth to Muḥammad 'Ibn' Abī Bakr in the desert. 'Abū Bakr informed the Prophet, may *Allah* bless him and greet him, from this. The Prophet, may *Allah* bless him and greet him, said: "Order her to wash herself, then she call for obedience to *Allah* (the Talbiya ') (1).

12)

"From the merit of the pilgrimage and of 'Umra'

443 - 'Abū' Ubayda narrated, according to Jābir 'Ibn Zayd, according to 'Abū Hurayra, that the Prophet, may *Allah* the

bless and greet him, said: "Two individual pilgrimages ('Umra) (2) are worth an absolution for all sins committed during the time interval between them. When on pilgrimage, he has no other reward than paradise ”(3).

1) Reported by 'Aḥmad' Ibn Ḥanbal in his attributed, volume 6/169; Muslim, chapter: the pilgrimage, 109 - 110; 'Abū Dāwūd, chapter: rituals, 9; An-Nasā'ī, chapter: purity, 136; menstruation, 24; rituals, 57; 'Ibn Māja, chapter: the rituals, 12 - 26; Ad-Dārimī, chapter: rituals, 11 and Mālik in *Al-Muwa ṭṭ a '* , chapter: the pilgrimage, 1 - 2.

2) Manuscript *(Kha)* , from.

3) Reported by 'Aḥmad' Ibn Ḥanbal in his attributed, volume 2/246 - 461 - 462; Al-Bukhārī, chapter: the 'Umra, 1; Muslim, chapter: the pilgrimage, 437; At-Tirmiẓī, chapter: the pilgrimage, 88; An-Nasā'ī, chapter: rituals, 3 - 5 - 77; ' 'Ibn Māja, chapter: the rituals, 3 and Mālik in *Al-Muwa ṭṭ a'* , chapter: the pilgrimage, 65.

444- Abū 'Ubayda reported, according to Jābir' Ibn Zayd, according to 'Ā'isha, may *Allah* be pleased with her, may the Prophet, may *Allah* bless him and greet him, said: “O Lord Bless those who cut their hair ”. People said: And those who trim their hair, Prophet? So the Prophet, may *Allah* bless him and greet him, added: even for those who cut their hair ”(1).

1) Reported by 'Aḥmad' Ibn Ḥanbal in his attributed, volume 1/216 - 353; volume 2 / 16 - 34 - 79…; volume 3/20 - 89; volume 4/70 - 165; Al-Bukhārī, chapter: the pilgrimage, 127; Muslim, chapter: the pilgrimage, 316 - 318 - 320 - 321; 'Has drunk Dāwūd, chapter: rituals, 78; At-Tirmiẓī, chapter: the pilgrimage, 47; 'Ibn Māja, chapter: rituals, 71; Ad-Dārimī, chapter: rituals, 64 and Mālik in *Al-Muwa ṭṭ a '* , chapter: the pilgrimage, 184.

CHAPTER: The Holy War (*Al-Jihād*) .

13) - "The oath of allegiance "

445 - Abū 'Ubayda reported, according to Jābir' Ibn Zayd, whom 'Ubāda' Ibn 'Aṣ-Ṣāmit said: We have lent oath of allegiance to the Prophet, may *Allah* bless him and

greet, by committing ourselves to obey him, as well in the embarrassment
that in ease, both constrained and enthusiastic,
not to dispute power with those who hold it by
merit, to say and observe what is right wherever we are

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and not to fear the blame of anyone, by acting for the
because of *Allah* ”(1).

446 - Abū 'Ubayda, reported from Jābir' Ibn
Zayd, whom 'Ibn' Umar said: When we lent
oath of allegiance to the Prophet, may *Allah* bless him and
greet, we promise to obey him, he told us: "In
to the extent that you can ”. Jābir said: I heard
some Companions of the Prophet, may *Allah* bless him and
salute, say: he had taken an oath to them so that they would not flee
not (2).

447 - Abū 'Ubayda narrated from Jābir' Ibn
Zayd to have heard Jābir 'Ibn' Abd Allah say: that "a
Bedouin took an oath of allegiance to the Prophet, may *Allah*
bless him and greet him. In the meantime, he caught a
pathology in Medina. He said, then to the Prophet, that *Allah* the
bless and greet him: O Prophet, release me from my oath.
The Prophet, may *Allah* bless him and greet him, refused. The
Bedouin came back to see the Prophet, a second then a

1) Reported by 'Aḥmad' Ibn Ḥanbal in his attributed, volume 5/314 - 318 - 319; volume 6/403; Muslim, chapter: the sultanate, 41; An-Nasā'ī, chapter: the oath of allegiance, 1 - 2 - 3; 'Ibn Māja, chapter: the holy war (*Al-Jihād*), 41 and Mālik in *Al-Muwa ṭṭ a '* , chapter: holy war (*Al-Jihād*), 5.

2) Reported by 'Aḥmad' Ibn Ḥanbal in his attributed, volume 2/62 - 81 - 101…; Al-Bukhārī, chapter: the sentences, 43; Muslim, chapter: the sultanate, 90; Year-Nasā'ī, chapter: the oath of allegiance, 24; 'Ibn Māja, chapter: war (*Al-Jihād*), 41 and Mālik in *Al-Muwa ṭṭ a '* , chapter: the oath of allegiance, 1.

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third time, but, in vain. The Bedouin came out. The

Prophet, may *Allah* bless him and greet him, said: "Medina is like a forge bellows. It drives away slag ([1] for leave only the pure metal ”([2]).

14) - Death held for the martyrs

448 - 'Abū' Ubayda narrated, according to Jābir 'Ibn Zayd, after 'Ibn' Abbās as the Prophet, may *Allah* the bless and greet him, said: "He who succumbs in defending his property is a martyr ”. He also said: "The most virtuous is to say what is right in front of a leader unjust and pay for it with his life ”([3]).

[1]) Slag, Noureddine pointed out his way of pronunciation other than other explicators. Note indicated for explanation.

[2]) Reported by 'Aḥmad' Ibn Ḥanbal in his attributed, volume 3/306 - 307 - 365 …; Al-Bukhārī, chapter: the medina, 10; the sentences, 45 - 47 - 50; refuge, 16 ...; Muslim, chapter: the pilgrimage, 487 - 489; At-Tirmiẓī, chapter: *Manāqib* , 67; Year-Nasā'ī, chapter: the oath of allegiance, 22 and Mālik in *Al-Muwa ṭṭ a '* , chapter: the medina, 4.

[3]) The Ḥ *adīth*
"He who succumbs while defending his good is a martyr", was reported by 'Aḥmad' Ibn Ḥanbal in his attributed, volume 1/79 - 187 - 188 ...; volume 2/163 - 193 - 194…; Al-Bukhārī, chapter: iniquities, 33; Muslim, chapter: belief, 226; 'Abū Dāwūd, chapter: the prophetic tradition, 29; At-Tirmiẓī, chapter: the price of blood paid, 21; An-Nasā'ī, chapter: prohibition, 22 - 23 - 24 and 'Ibn Māja, chapter: borders, 21.
The second Ḥ *adīth* “The most virtuous work is to say what is right before an unjust ruler and paying for him with his life was reported by 'Aḥmad' Ibn Ḥanbal in his attributed, volume 3 / 19. Reported by 'Abū Dāwūd, chapter: the melee, 17; At-Tirmiẓī, chapter: seditions, 13 and 'Ibn Māja, chapter: seditions, 20 in these terms: "the best way to wage a holy war (*Jihād*) a testimony which consolidates justice in the presence of a transgressing governor ”.

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449 - Abū 'Ubayda reported, according to Jābir' Ibn Zayd, according to 'Abū Hurayra, that the Prophet, may *Allah* the bless and greet him, said: "The martyrs are five: it is about: the one who dies of the plague, the one who dies of a stomach ailment, the one who drowned, the one who perishes in a landslide and he who dies in fighting for the cause of *Allah* ”([1]).

450 - Ar-Rabī ' reported that' Ibn 'Abbās said: the Prophet, may *Allah* bless him and greet him, said: "The martyr

is absolved as soon as the first drop of his blood is shed for the sake of *Allah* and he is preserved from torment from the grave ”(2).

451 - The Prophet, may *Allah* bless him and greet him, says: "The martyrs (3) of my community would be few many if they counted among them only those who died in combat ”. Then The Prophet, may *Allah* bless him and greet him, said: "A martyr is he who is assassinated, he who perishes

1) Reported by 'Aḥmad' Ibn Ḥanbal in his attributed, volume 2/325 - 522 - 533; volume 4/200; volume 5/315 - 329; Al-Bukhārī, chapter: the call to prayer, 32 - 73; *Jihād* , 30, medicine, 30; Muslim, chapter: the sultanate, 164; 'Abū Dāwūd, chapter: the funeral, 11; At-Tirmiẓī, chapter: the funeral, 65; An-Nasā'ī, chapter: the funeral, 14 - 112; *Jihād* , 36. Narrated by 'Ibn Māja, chapter: the holy war (*Al-Jihād*), 17 and Mālik in *Al-Muwa ṭṭ a '* , chapter: the funeral, 6 - 36.

2) Narrated in a similar way, by: 'A'mad' Ibn Ḥanbal in his attributed, volume, 4/131; At-Tirmiẓī, chapter: the virtues of holy war (*Al-Jihād*), 25 and 'Ibn Māja, Chapter: Holy War (*Al-Jihād*), 16.

3) Manuscript *(Kha)* , the martyr in the singular.

in a landslide, one who dies of a disease of belly, he who drowned, he who is devoured by wild beasts, he who dies of a poisonous bite, one who dies of pneumonia, one who dies in keeping watch for the sake of *Allah* , he who dies in his sleep having evoked *Allah* , may he be exalted, in lying down, the one who succumbs to childbirth, and even the one who dies in bed while wanting that stop of *Allah* prevail, while the judgment of the wicked be below ”.

15) - "On the merit of the martyr (1)"

452 - Abū 'Ubayda reported, according to Jābir' Ibn Zayd, according to 'Abū Hurayra, that the Prophet, may *Allah* the bless and greet him, said: "I swear by Him who has my soul that I would so like to be killed in battle for the glory of *Allah* , then resurrected to be slain again and come back to life again to be killed again ”(2).

[1]) Manuscript *(Kha)* , the martyrs.
[2]) Reported by 'Aḥmad' Ibn Ḥanbal in his attributed, volume 2/231 - 424 - 473
…; Al-Bukhārī, chapter: belief, 26; Muslim, chapter: the sultanate, 103 - 107;
An-Nasā'ī, chapter: the holy war (*Al-Jihād*), 18 - 30; 'Ibn Māja, chapter: the

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453 - Abū 'Ubayda reported, according to Jābir' Ibn Zayd, according to 'Abū Hurayra, that the Prophet, may *Allah* the bless and greet him, said: "By Him who disposes of my soul, no one will be hurt for the sake of *Allah* . Now, *Allah* knows best who are injured for his cause except the one who is presents the day of Resurrection and its wound spreading a liquid that is the color of blood and the smell is that of Misk ”([1]).

454 - According to the same chain of transmitters, the Prophet, may *Allah* bless him and greet him, said: "He who fighting for the cause of *Allah* is like a man who does not ceases to fast ([2]) during the day and spends the night in prayer, and this without respite. It is so considered until it come home from combat "([3])

455 - Abū 'Ubayda reported, according to Jābir' Ibn Zayd, may the Prophet, may *Allah* bless him and greet him,

holy war (*Al-Jihād*), 1 and Mālik in *Al-Muwa* ṭṭ *a '* , chapter: holy war (*Al-Jihād*), 27 - 40.
[1]) Reported by 'Aḥmad' Ibn Ḥanbal in his attributed, volume 2/242; Muslim, chapter: the sultanate, 105; An-Nasā'ī, chapter: holy war (*Al-Jihād*)), 27 and Mālik in *Al-Muwa* ṭṭ *a '* , chapter: holy war (*Al-Jihād*), 29.
[2] Manuscript *(Kha)* , neither prayer nor fasting.
[3]) Reported by Al-Bukhārī, chapter: *Al-Jihād* , 2; Muslim, chapter: the sultanate, 110; An-Nasā'ī, chapter: the holy war (*Al-Jihād*), 1; 'Ibn Māja, chapter: the holy war (*Al-Jihād*), 1 and Mālik in *Al-Muwa* ṭṭ *a '* , chapter: holy war (*Al-Jihād*), 1.

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says: "The best work is to say what is right facing a tyrannical leader, and pay him at the cost of his life ”([1]).

456 - Abū 'Ubayda reported, according to Jābir' Ibn Zayd, according to 'Abū Hurayra, that the Prophet, may *Allah* the

bless and greet her, said: "To the fighter for the sake of *Allah* , who goes into battle only for the glory of *Allah* and triumph over His judgments, *Allah* guarantees him paradise, or return home with a divine reward or loot (2) " (3).

457 - Abū 'Ubayda reported, according to Jābir' Ibn Zayd that 'Abd Allah' Ibn 'Umar told me that a man went to the Prophet may *Allah* bless him and greet him and said to him: O Prophet, will *Allah* forgive me my sins if I die fighting for his cause, fighting with patience, hoping for *Allah's* reward and facing the enemy without turning his back? The Prophet *Allah* the bless and greet him, said to him: "Yes". The man is gone. The Prophet, may *Allah* bless him and greet him, called him and said to him: "What exactly did you say? ". The man repeated this

1) See Ḥ *adīth* n ° 448.

2) Manuscript *(Kha)* , and booty.

3) Narrated by Al-Bukhārī, chapter: *Al-Khams* , 8; uniqueness, 28 - 30; Muslim, chapter: the sultanate, 104; An-Nasāʾī, chapter: the holy war (*Al-Jihād*), 14 and Mālik in *Al-Muwa* ṭṭ *a '* , chapter: holy war (*Al-Jihād*), 2.

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who said that. The Prophet *Allah* bless him and greet him, has says, “Certainly, except the debt. The angel Gabriel, on him be the hi, so clarified ”(1).

458 - Abū 'Ubayda reported, according to Jābir' Ibn Zayd, after 'Ibn' Abbās, that the Prophet, may *Allah* the bless and greet him, said: "He who is killed in battle shall not should not be washed because his blood will become muse on the day of the resurrection ".

459 - Abū 'Ubayda reported, according to Jābir' Ibn Zayd, after 'Ibn' Abbās, that the Prophet, may *Allah* the bless and greet him, said, about martyrs: "Bury them in their clothes", that is say, cover them with their clothes, without washing them (2).

460 - 'Abū' Ubayda narrated, according to Jābir 'Ibn

Zayd, according to 'Abū Hurayra, that the Prophet, may *Allah* the bless and greet him, said: "If it were not the fear of cause pain to my nation, I would not want to fail participate in any detachment that leaves for the cause of

1) Reported by 'Aḥmad' Ibn Ḥanbal in his attributed, volume 2/308 - 330; tome 3/352 - 373; volume 5/297 - 304 - 308; Muslim, chapter: the sultanate, 117; 'Has drunk Dāwūd, chapter: *Al-Watr* , 32. At-Tirmiẓī, chapter: holy war (*Al-Jihād*), 32; An-Nasā'ī, chapter: the holy war (*Al-Jihād*), 32; Ad-Dārimī, chapter: war (*Al-Jihād*), 20 and Mālik in *Al-Muwa ṭṭ a '* , chapter: the holy war (*Al-Jihād*), 31.

2) Reported by 'Aḥmad' Ibn Ḥanbal in his attributed, volume 5/431 and An-Nasā'ī, chapter: the funeral, 82; chapter: holy war (*Al-Jihād*), 27.

Allah . But, I can't provide enough mounts for all, and you yourself, you do not find enough, knowing that it is painful for you not to participate all with moniaux expeditions ”(1).

16)

- "Horses"

461 - 'Abū' Ubayda reported having been informed may the Prophet, may *Allah* bless and greet him, had participated in a trained horse race. Point of departure was Al-Ḥayfā 'and that of arrival at the pass of Al -*Wadā'* . He also participated in an untrained horse race. The starting point was the pass and the arrival at the mosque of Banū Zurayq. Abū 'Ubayda said he was informed too, that (2) 'Abd Allah' Ibn 'Umar participated (3) in the latter race (4).

1) Narrated in a similar way by Al-Bukhārī, chapter: the holy war (*Al-Jihād*), 7 - 119; Muslim, chapter: the sultanate, 103 - 106 - 108; purity, 42; the mosques, 219 - 225 and 'Ibn Māja, chapter: the holy war (*Al-Jihād*), 1.

2) Manuscript *(Kha)* , that.

3) Manuscript *(Kha)* , at the head.

4) Reported by 'Aḥmad' Ibn Ḥanbal in his attributed, volume 2/5 - 11 - 56…; Al-Bukhārī, chapter: prayer, 41; *Jihād* , 56 - 58, the refuge, 16; Muslim, chapter: the sultanate, 95…; 'Abū Dāwūd, chapter: holy war (*Al-Jihād*), 6; the horses, 12; An-Nasā'ī, chapter: horses, 13; Ad-Dārimī, chapter: war (*Al-Jihād*), 35 and Mālik in *Al-Muwa ṭṭ a '* , chapter: the holy war (*Al-Jihād*), 45.

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462 - Abū 'Ubayda reported, according to Jābir' Ibn Zayd, after 'Abū Sa'īd Al-Khidrī, that' Umar 'Ibn Al-Khaṭṭāb, may *Allah* be pleased with him, has donated a splendid horse to serve as a mount for a warrior for the glory of *Allah* . 'Umar discovered that the horse having was exhausted, the one who held it put it up for sale. He spoke about it to the Prophet, may *Allah* bless and greet him, who said to him: "Do not buy it and do not reconsider your alms. However, the one who reconsiders his alms is like the dog swallowing his vomit "(1).

463 - 'Abū' Ubayda reported, according to Jābir 'Ibn Zayd, according to 'Abū Hurayra, may the Prophet, *Allah* bless him and greet him, said: "Horses are a source of reward for one individual, for another protection and for yet another is a burden of sorrow. Those who provide divine reward are those affected to war for the cause of *Allah* and tied up in a meadow or in an orchard. Everything the horse eats, everything being tied, will be counted as good deeds for the owner. If the horse has just cut its rope and

1) Reported by 'Aḥmad' Ibn Ḥanbal in his attributed, volume 1/40 - 54 - 217…; Al-Bukhārī, chapter: the gift, 30; Muslim, chapter: the gift, 5 - 6; 'Abū Dāwūd, chapter: sales, 81. An-Nasā'ī, chapter: the gift, 3 - 4 and 'Ibn Māja, chapter: alms, 1.

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gallop away at one or two times, his dung and the His footsteps will be counted as good deeds. Then, if this horse passes by a river and drinks there, without the owner having wanted to water it, the latter in will be rewarded with good deeds. As for the man who ties up his horse to do without others and preserve his dignity by fulfilling the duties that *Allah* has imposed on him their subject, that one thus obtains a protection. Finally,

The man who tether his horse out of pride, ostentation and out of hostility towards Muslims, his horse will constitute for him a burden of punishment ”(1). Ar-Rabī " clarified: lengthen his rope when he ties it in a meadow and he lengthen the link so that he can eat. Such act accomplished by horses means that the horses feel thrilled. The owner does not forget the right to *Allah* (2) i.e.

1) Reported by 'Aḥmad' Ibn Ḥanbal in his attributed, volume 1/395; volume 2/292 - 383 - 489; volume 4/69; volume 5/381; Al-Bukhārī, chapter: the holy war (*Al-Jihād*), 48; *Musaquat* , 12; merits (*Manāqib*), 28; genesis of sura 99/1; refuge, 24; Muslim, chapter: legal alms (*Zakāt*), 24; 'Ibn Māja, chapter: the holy war (*Al-Jihād*), 14 and Mālik in *Al-Muwa* ṭṭ *a '* , chapter: holy war (*Al-Jihād*), 3.

2) Having said, without forgetting, the right of God, this expression does not appear in the Ḥ *adīth* . The Prophet, may *Allah* bless him and greet him, distinguished three types of horses two types are mentioned in Ḥ *adīth* , the third is no longer mentioned. This is the type that will serve as protection. Likewise, it does not appear in some versions of Al-Bukhārī. The transmitter may not have cited it to ensure concise version or it is the inattention of the scripts and it is most likely because the author has explained terms and it is incomprehensible that he graphs terms that do not exist in Ḥ *adīth* . *Allah* is the most knowledgeable in the end, we

that he does not forsake the right towards *Allah* . Show a bad feeling towards Muslims means placing oneself as an enemy to the Muslims.

17) - The sum of military expeditions for the sake of *Allah*

464 - Abū 'Ubayda narrated from Jābir' Ibn Zayd after 'Ibn' Abbās that the Prophet, may *Allah* the bless and greet him, said: "I have been ordered to fight unfaithful people until they profess that there is no of divinity apart from *Allah* . When they profess it, they will have right to the protection of their lives and property on my part, except in case of right ”. According to another transmission, Ḥ *adīth* is reported as follows: “(…) your lives and property are inviolable for you ”(1).

465 - 'Abū' Ubayda narrated, according to Jābir 'Ibn Zayd, according to 'Ā'isha, may *Allah* be pleased with her, may the

found the missing expression in the Pôle manuscript and we have it added to the original expression as shown to you.

[1]) Narrated by 'Aḥmad' Ibn Ḥanbal in his attributed, volume 4/8 Al-Bukhārī, chapter: belief, 17 - 28; prayer, 28; legal alms (*Zakāt*), 1; refuge, 2 - 28; Muslim, chapter: belief, 32 - 36; 'Abū Dāwūd, chapter: the holy war (*Al-Jihād*), 95; At-Tirmiẓī, chapter: genesis of sura 88; An-Nasā'ī, chapter: *Zakāt* , 3; 'Ibn Māja, chapter: the seditions, 1 - 3 and Ad-Dārimī chapter: the prophetic traditions (*Siyar*), 10.

Prophet, may *Allah* bless him and greet him, said: "Whoever bears arms against us, will no longer be with us ". Ar-Rabī 'said:' Abū 'Ubayda said: He aims at the one who carried his weapon in enemy land ([1]).

466 - Ar-Rabī 'reported, from' Abū 'Ayyūb Al-Anṣārī, that he heard the Prophet, may *Allah* bless him and greet him, say: "Only one outing at the start of the day or the evening is better than all the riches of the earth than the sun shines "([2]).

467 - 'Abū' Ubayda reported, according to Jābir, that he was informed that 'Abū Qatāda said: "When shipping Ḥunayn, we went out with the Prophet, may *Allah* the bless and greet him. To our meeting, the Muslims have takes a look around. I then saw a polytheist get the better of a Muslim. Immediately I got

[1]) Reported by 'Aḥmad' Ibn Ḥanbal in his attributed, volume 2/3 - 53 - 84…. ; Al-Bukhārī, chapter: seditions, 7; blood prices paid, 3; Muslim, chapter: the belief, 161 - 163 - 164; chapter: seditions, 16; An-Nasā'ī, chapter: prohibition, 26 - 29; At-Tirmiẓī, chapter: limits, 26; 'Ibn Māja, chapter: the seditions, 11 and Ad-Dārimī, chapter: prophetic traditions (*Siyar*), 76 (in the translation).

[2]) Reported by 'Aḥmad' Ibn Ḥanbal in his attributed, volume 1/256; volume 2/532 - 533; volume 3/132 - 141 - 157…; Volume 4/167; volume 5/266 - 335 - 337… Volume 6/401; Al-Bukhārī, chapter: the holy war (*Al-Jihād*), 5 - 6 73 **;** the easements (*Riqāq* **)** , 2 - 51; Muslim, chapter: the sultanate, 112 - 115; At-Tirmiẓī, chapter: the virtues of *Jihād* , 17 - 26; An-Nasā'ī, chapter: the holy war (*Al-Jihād*), 11 - 12 and Ad-Dārimī chapter: the holy war (*Al-Jihād*), 9.

directed towards him. I attacked him from behind with a saber.

I split his breastplate open. The man turned against
me and he hugged me so tight that I
felt coming to my end. Finally he fell raid dead and he
freed me. Then I joined the Prophet, may *Allah* the
bless and greet him. I heard him say: "Let the one who killed
an enemy and can prove it, take his spoils ". I myself
got up and said to him: Who will testify for me? And I myself
am sitting. The Prophet, may *Allah* bless him and greet him,
repeated his words for the second time. So I got up
and I asked again: Who will testify for me? The
Prophet, may *Allah* bless him and greet him, has resumed his
same words and seeing that I got up, he told me
said, "What is the matter with you, 'Abū Qatāda"? I explained to him this
that happened to me. At this moment a man among the people
said: He spoke the truth O Prophet, may *Allah* bless him and
greet. The remains of the enemy he killed are in my possession.
possession. Give him, to satisfy him, the equivalent of their
value.
Abū Bakr said: No by *Allah* the Messenger of
Allah will not deprive one of the lions (1) of *Allah* who fights

1) Manuscript *(Kha)* , means, lion.

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for *Allah* and His Messenger, from the spoils of the adversary
that he killed to give them back to you. 'Abu Bakr said well, resumed
the Messenger of *Allah* , addressing this man "hand him over
the spoils ". The man handed me the breastplate that I have
sold and with its price, I bought a garden from the Banū
Salāma. It was the first property that I have acquired since my
conversion to Islam (1).
468 - 'Abū' Ubayda reported hearing that
'Anas' Ibn Mālik said: "The Prophet, *Allah* bless him
and greet him, arrived at Khaybar during the night. But, he did
not launched the assault when he has besieged an enemy, until
that it was daylight. In the morning, the Jews (2) went out with their

hoes and their baskets. When they saw it, they said: It is Muḥammad, by *Allah* ! He is with his army ”. To this moment, the Prophet, *Allah* bless him and greet him, has says: " *Allah* is Great. Khaybar will be destroyed. When we

1) Reported by 'Aḥmad' Ibn Ḥanbal in his attributed, volume 5/12 - 295 - 306; Al-Bukhārī, chapter: *Al-Khams* , 18; invasions, 54; Muslim, chapter: war holy (*Al-Jihād*), 42; 'Abū Dāwūd, Chapter: Holy War (*Al-Jihād*), 136; At-Tirmiẓī, chapter: prophetic traditions (*Siyar*), 13; 'Ibn Māja, chapter: the holy war (*Al-Jihād*), 29 and Mālik in *Al-Muwa ṭṭ a '* , chapter: holy war (*Al-Jihād*), 18.

2) Manuscript *(Kha)* , means: the Jews.

camp on the territory of a people, the awakening of those we warned will be fatal ”(1).

469 - Ar-Rabī 'reported that' Ubāda 'Ibn' Aṣ-Ṣāmit said: “One day after performing the prayer with the Prophet, may *Allah* bless him and greet him, a camel of spoil (2) has passed by us (3), the Prophet, may *Allah* the bless and greet him, took a chip from the camel's backside and told us: "I am not entitled to more than a fifth of the booty, were it the weight of this chip. And even this fifth will return to you. ”The expedition of *Ẓ āt As-Salāsil* is cited in the chapter of ablutions, that of *Ẓ ī 'Anmār* in the chapter of clothing, that of Abū 'Ubayda' Ibn al-Jarrāḥ in the food chapter (4).

470 - Abū 'Ubayda reported, according to Jābir' Ibn Zayd, whom 'Abū Hurayra, said: We went out with the Prophet, may *Allah* bless him and greet him, when taking

1) Reported by 'Aḥmad' Ibn Ḥanbal in his attributed, volume 3/102 - 111 - 164; Al-Bukhārī, chapter: prayer, 12; the call to prayer, 6; the prayer of fear, 6; *Jihād* , 130; merits (*Manāqib*), 28; the invasions, 38; Muslim, chapter: the holy war (*Al-Jihād*), 120 - 121. At-Tirmiẓī, chapter: prophetic traditions (*Siyar*), 3; An-Nasā'ī, chapter: the fixed times *Mawāqīt* , 26; marriage, 79; the hunting, 78 and Mālik, chapter: the holy war (*Al-Jihād*), 48.

2) Manuscript *(Kha)* , means: a booty.

3) Manuscript *(Kha)* , means: near us.

4) Reported by 'Aḥmad' Ibn Ḥanbal in his attributed, volume 5/316 - 319 - 326; 'Abū Dāwūd, Chapter: The Holy War (*Al-Jihād*), 121 - 149; An-Nasā'ī, chapter: *Al-Fay '* and Mālik, chapter: the holy war (*Al-Jihād*), 22.

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Khaybar and we made neither gold nor silver for booty,
but cattle, furniture and gardens. A
man of Banū-Al-Dhubayb offered to the Prophet, that
Allah bless him and greet him, a black slave says Mid'am.
We left with the Prophet, *Allah* bless him
and greet him, to Wadī Al-Qirā. Arrived at this place, and at
when Mid'am removed the entire saddle (1) from the
Prophet, may *Allah* bless him and greet him, he was reached by
a deadly arrow. People Said: Congratulations he has
won paradise. The Prophet, may *Allah* bless him and
greet, said: "Absolutely not. I swear by the one who
disposes of my soul that the turban he took from the booty, the
day of the capture of Khaybar, without it having fallen to
sharing, will burn him in hell ". Having heard these words, a
man went to the Prophet, may *Allah* bless him and
Greeted him and handed him a lanyard or two. The Prophet, that
Allah bless him and greet him, said to him: "This cord or these
two cords are fire "(2).

1) Manuscript *(Kha)*, the saddle.

2) Narrated by Al-Bukhārī, chapter: *Al-'Aymān*, 33; the invasions, 38; 'Has drunk Dāwūd, chapter: the holy war (*Al-Jihād*), 133; An-Nasā'ī, chapter: the forms of credo (*Al-'Aymān*), 38 and Mālik, chapter: the holy war (*Al-Jihād*), 25.

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CHAPTER: Funerals

18) - "From the burial and the lotion of deceased "

471 - 'Abū' Ubayda reported, according to Jābir 'Ibn Zayd, after 'Ibn' Abbās as the Prophet, may *Allah* the bless and greet him, said: "I recommend them to you. white clothes. Put them on the living and bury them

your dead, because these are the best clothes.
Do not bury the dead in silk or with
clothes adorned with gold. This type of clothing is prohibited for
men of my nation and permits for his women ”(1).
472 - According to the same chain of transmitters, the
Prophet, may *Allah* bless him and greet him, said: "The body
of the faithful killed in battle must not be washed, for his blood
will become musk (2) on the day of resurrection ”. Ibn 'Abbās
states that the shroud must come from what the
dead. He bases his opinion on the words of the Prophet, which
Allah blesses and salutes him, who, having witnessed the death of a
man, he said: "bury him in his two garments",
thus showing that they belong to him.
473 - According to 'Ibn' Abbās, the Prophet, may *Allah* the
bless and greet him, ordered to bury his daughter 'Um
Kulthūm in five pieces of cloth he provided (3).
1) Reported by 'Aḥmad' Ibn Ḥanbal in his attributed, volume 1/247 - 274 - 328;
volume 5/10 - 12 13…; 'Abū Dāwūd, chapter: medicine, 14; the habit, 13; At-
Tirmiẓī, chapter: the funeral, 18; rules of conduct, 46; An-Nasā'ī,
chapter: the funeral, 38; decoration, 97 and 'Ibn Māja, chapter: the funeral,
12; the habit, 5.
2) Having said will be transformed, on the day of judgment, into misc, in some copies, we
quote misc, before the day term.
3) Reported by 'Aḥmad' Ibn Ḥanbal in his attributed, volume 5/84; volume 6/407 -
408; Al-Bukhārī, chapter: belief, 21; funerals, 13 - 15 - 18; the
marriage, 88 - 89; Muslim, chapter: the funeral, 36 - 40; 'Abū Dāwūd,
chapter: the funeral, 29; At-Tirmiẓī, chapter: the funeral, 15; An-Nasā'ī,

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474 - Abū 'Ubayda narrated from Jābir' Ibn
Zayd, may 'Ā'isha, may *Allah* be pleased with her, said: The
Prophet, may *Allah* bless him and greet him, was buried in
three pieces of white cloth called Saḥūliyya. There was neither
shirt or turban among these three pieces (1). Ar-Rabī '
explains that: Saḥūliyya is a cloth so called in
because of its origin. It comes, in fact, from the city of
Saḥūl located in Yemen.

475 - Abū 'Ubayda reported having been informed, according to Muḥammad 'Ibn Sirīn, that' Um 'Aṭiyya Al-Anṣāriyya said: The Prophet, may *Allah* bless him and greet, visited us, when his daughter died. He told us: "Wash it with water and lotus three times, five times or more if you feel it is necessary. At last wash (2), put camphor in the water. Prevent me when you're done ". When we have finished, we warned him. So he gave us his Ḥaqwa and said to us, "Cover it". Ar-Rabī 'clarified

chapter: funerals, 32 - 34 - 36; 'Ibn Māja, chapter: the funeral, 8 and Mālik, chapter: the funeral, 2.

1) Reported by 'Aḥmad' Ibn Ḥanbal in his attributed, volume 6/40 - 93 - 118…; Al-Bukhārī, chapter: the funeral, 19 - 25 - 94; Muslim, chapter: the funeral, 45; An-Nasā'ī, chapter: the funeral, 39; 'Ibn Māja, chapter: the funerals, 11 and Mālik, chapter: funerals, 5 - 6 - 7.

2) Manuscript *(Kha)*, the last.

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that: Al-Hakwa means Al-'Izār and prevent means in this context, protect (1) (2).

476 - According to the same chain of transmission, 'Ibn 'Abbās said: "We must not keep the corpse of the Muslim among his own. The Prophet, may *Allah* bless him and greet him, said, "Wash your dead." Hence, it became imperative for the one who is present at the death of a devotee, to wash him, in order to comply with the prescription of the Prophet, on him or salvation (3).

477 - Abū 'Ubayda narrated from Jābir' Ibn Zayd that 'Ibn' Abbās said: Having asked the Prophet, may *Allah* bless him and greet him, how should we proceed when washing a woman who had just died? He has ordered that her hair be divided into braids. *Allah* knows it better.

19)

- "From the funeral prayer"

478 - Abū 'Ubayda reported, according to Jābir' Ibn Zayd, after 'Ibn' Abbās, that the Prophet, may *Allah* the

[1]) Have indicated the pronunciation to express the way to dress it to say the wear under clothing in direct contact with the body, thus it will constitute a kind of protection.

[2]) See Ḥ *adīth*, n ° 473.

[3]) See Ḥ *adīth*, n ° 34.

bless and greet him, said: "The man who has priority to leading the funeral prayer is the one who surpasses others by piety and the frequent evocation of *Allah* ".

479 - Abū 'Ubayda reported, according to Jābir' Ibn Zayd, according to 'Abū Hurayra, that: The Prophet, may *Allah* the bless and greet him, announced the death of the Negus, on the day of his dead. He took the faithful to the oratory, lined them up ([1]) before pronouncing the " *Takbīr* " four times ([2]).

480 - 'Abū' Ubayda narrated, according to Jābir 'Ibn Zayd, may 'Ā'isha, may *Allah* be pleased with her, said: The Prophet, may *Allah* bless him and greet him, one day arose ([3]), got dressed and went out. So I ordered my maid Barīra to follow him. She followed him to ([4]) Al-Baqī '. He stood for a long time. Barīra has it observed closely, then went away. She got ahead of him for inform me. As for me, I did not say anything to the Prophet, that *Allah* bless him and greet him, until the next day. Having it asked about the day before, he said to me: "I have been charged

[1]) Manuscript *(Kha)*, he arranged them.

[2]) Reported by 'Aḥmad' Ibn Ḥanbal in his attributed, volume 2/281 - 438 - 439; Al-Bukhārī, chapter: the funeral, 4 - 5 - 61 - 65; merits of supporters (*Manāqib Al- '* Anṣār), 38; Muslim, chapter: the funeral, 63 - 64; 'Abū Dāwūd, chapter: the funeral, 58; An-Nasā'ī, chapter: the funeral, 27 - 72 - 76 -103 and Mālik in *Al-Muwa ṭṭ a '* , chapter: the funeral, 14.

[3]) Manuscript *(Kha)*, one night.

[4]) In the copy of Al Quṭb, up to.

to go and pray for the deceased who rest in Al-
Baqī '(1) ”(2).

20) - **Visiting cemeteries, construction of the tombs and torments of the grave**

481 - 'Abū' Ubayda narrated, according to Jābir 'Ibn Zayd, after 'Ibn' Abbās, that the Prophet, may *Allah* the bless and greet him, said: "I have forbidden you to visit the fallen down. Now you are allowed to visit them. But do not do not use inappropriate words ”, that is to say, do not do not cry for misfortune, do not moan and do not say not what attracts the wrath of *Allah* (3).

482 -According to 'Ibn' Abbās (4), the Prophet, may *Allah* the bless and greet him, forbidden to build an elevation for graves above ground (5).

1) Manuscript *(Kha)*, for people.

2) Narrated by An-Nasā'ī, chapter: the funeral, 103 and Mālik in *Al-Muwa ṭṭ a '*, chapter: the funeral, 14.

3) Narrated by Mālik in *Al-Muwa ṭṭ a '*, chapter: the sacrifices, 8.

4) Having said 'Ibn' Abbās, in the copy of Al-Quṭb he cited the chain of transmitters. It is about 'Abū' Ubayda reported from Jābir 'Ibn Zayd from' Ibn 'Abbās then he quoted it. .

5) Narrated by 'Aḥmad' Ibn Ḥanbal in his attributed, tome, 3/295 - 339. Narrated by 'Abū Dāwūd, chapter: the funeral, 72.

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483 - Abū 'Ubayda reported, according to Jābir' Ibn Zayd, may 'Ā'isha, may *Allah* be pleased with her, said: I have heard 'Abd Allah' Ibn 'Umar say: The dead will be punished at cause of the lamentations of the living. 'Ā'isha said: May *Allah* forgive 'Abū' Abd Ar-Raḥmān. He certainly did not lie, but he (1) must have forgotten or be mistaken. He heard from Prophet, may *Allah* bless him and greet him, during his passage near the tomb of a Jewess whom her family mourned. He, moreover, said: “They cry (2) over her. While will surely be punished in her grave ”. Jābir said: 'Ā'isha, may *Allah* be pleased with her, said: No one will be punished

because of her family's wailing over her, but she is rather chastised because of his evil deeds ”(3).

484 - Abū 'Ubayda reported, according to Jābir' Ibn Zayd, according to 'Abū Sa'īd Al-Khidrī, that the Prophet, that *Allah* bless him and greet him, said: "When one among you dies, we will show him, in the morning and in the evening, the place he will occupy in paradise if he is one of the elect, or his place in hell if he is one of the outcasts. They say to him: Here is where

1) Manuscript *(Kha)* , but.
2) Manuscript *(Kha)* , they cry.
3) Reported by 'Aḥmad' Ibn Ḥanbal in his attributed, volume 2/28; volume 6/39 - 57 - 79…; Al-Bukhārī, chapter: the funeral, 32; Muslim, chapter: the funerals, 25 - 27; At-Tirmiẓī, chapter: the funeral, 25; An-Nasā'ī, chapter: the funeral, 15 and Mālik in *Al-Muwa ṭṭ a '* , chapter: the funeral, 37.

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you will stay when *Allah* (1) resuscitates you on the day of retribution ”(2).

485 - Abū 'Ubayda reported, according to Jābir' Ibn Zayd, according to 'Abū Hurayra, that: The Prophet, may *Allah* the bless and greet him, went to the cemetery and said, "May the Hail be upon you, abode of the faithful ”'Al Ḥ *adīth* (3) (4).

486 - 'Abū' Ubayda reported that the Prophet, whom *Allah* bless and greet him, seeing a funeral convoy pass, said: "Delivered or delivered from him". People have said: What do you mean by these words, O Prophet? The Prophet, may *Allah* bless him and greet him, said: "The man believer is delivered from the worries of this world and its pains, for he has joined the grace of *Allah* . While at the death of

1) Manuscript *(Kha)* , means: to him.
2) Reported by *Al-'Imām* Ar-Rabī " Ibn Ḥabīb, volume 2/131; chapter: the funerals, chapter: cemeteries; 'Aḥmad' Ibn Ḥanbal in his attributed, volume 2 / 51 - 113 - 123; Al-Bukhārī, chapter: the funeral, 90; easements (*Riqāq*), 42; Muslim, chapter: paradise, 65 - 66; An-Nasā'ī, chapter: the funeral, 116; 'Ibn Māja, chapter: asceticism, 32 and Mālik in *Al-Muwa ṭṭ a '* , chapter: the funeral, 48.
3) We say Ḥ *adīth,* to refer to the chapter "community" in the first volume which is a long prophetic tradition.

[4]) Reported by Muslim, chapter: purity, 39; 'Abū Dāwūd, chapter: the funerals, 79; An-Nasā'ī, chapter: purity, 109 and Mālik in *Al-Muwa ṭṭ a '* , chapter: purity, 28.

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the ungodly man, the land, the people, the animals and the trees, all are delivered from it ”([1]).

487 - 'Abū' Ubayda reported, according to Jābir, having been informed that the Prophet, may *Allah* bless and greet him, spent one day near two graves in which two men suffered torment. So he said, "They are tormented, yet they are not tormented for a mortal sin. One of them did not purify himself of the taint of urine ([2]). As for the second, he reported things to people for scramble ”. 'Abū' Ubayda said: Jābir was among those who swore the torment of the grave ([3]).

488 - Ar-Rabī 'reported, from' Abū Ayyūb Al-Anṣārī, that one day the Prophet, may *Allah* bless him and greet, heard a cry, at sunset. So he has said: "It is the cries of the Jews who are tormented in their graves ”([4]).

[1]) Reported by 'Aḥmad' Ibn Ḥanbal in his attributed, volume 5/296 - 303 - 304; Al-Bukhārī, chapter: *Riqāq* , 42; Muslim, chapter: the funeral, 61 - 62; Year-Nasā'ī, chapter: the funeral, 48 - 49 and Mālik in *Al-Muwa ṭṭ a '* , chapter: the funeral, 55.

[2]) Manuscript *(Kha)* , do not hide.

[3]) Reported by An-Nasā'ī, chapter: the funeral, 116. Reported by 'Ibn Māja, chapter: purity, 19.

[4]) Reported by 'Aḥmad' Ibn Ḥanbal in his attributed, volume 5/417 - 419 .... ; Al-Bukhārī, chapter: the funeral, 88; Muslim, chapter: paradise, 69; An-Nasā'ī, chapter: the funeral, 114.

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489 - 'Abū' Ubayda narrated, from Jābir, from 'Abū Hurayra, may the Prophet, *Allah* bless him and greet, said: "Last hour will not arrive before it a time comes when man, passing near a grave,

will say: I wished I was in his place ”(1).

CHAPTER: Summons

21) - "supplications"

490 - Abū 'Ubayda reported, according to Jābir' Ibn Zayd, after 'Ibn' Abbās as the Prophet, may *Allah* the bless and greet him, taught this supplication to faithful as if he were teaching them the sura of the Koran: "O

1) Reported by 'Aḥmad' Ibn Ḥanbal in his attributed, volume 2/236 - 530. Reported by Al-Bukhārī, chapter: seditions, 22 - 25; Muslim, chapter: the seditions, 53 and Mālik in *Al-Muwa ṭṭ a '* , chapter: the funeral, 53.

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my *Allah* , I take refuge with You against torture from the grave. I take refuge with You against the punishment from hell. I take refuge with You against the trouble of the Antichrist. I take refuge with You against the troubles of life and death ”(1).

491 - 'Abū' Ubayda narrated, according to Jābir 'Ibn Zayd, according to 'Ibn' Abbās, that when the Prophet, that *Allah* bless him and greet him, rose to pray in the midst of at night he would say: "O my *Allah* , praise to You, You are the light of the heavens and the earth. To you praise, you are the Supreme Agent of the heavens and the earth. To you praise, you are the Lord of the heavens of the earth and of all that they contain. You are the Truth, your word is truth, Your promise is truth; heaven is a truth, hell is a truth and the Ultimate Hour is a truth. O my *Allah* , I am submit to You, I believe in You, I entrust myself to You, I think back to You, It is in Your name that I am discussing, It is to

1) Reported by 'Aḥmad' Ibn Ḥanbal in his attributed, volume 1/242 - 257 - 298 …; volume 2/185 - 186 - 237 - 288…; volume 3/113 - 208 - 214…; Al-Bukhārī, chapter: the call to prayer, 149; Friday, 29; funerals, 88; science, 24; holy war (*Jihād*), 25; the invocations, 38; genesis of sura 16/1; Muslim, chapter: the eclipse, 11; the invocation, 49 - 50 - 52; mosques, 128 - 129 - 130 - 132; 'Abū Dāwūd, chapter: prayer, 179; At-Tirmiẓī, chapter: the invocations, 76 - 132; An-Nasā'ī, chapter: oblivion, 64; funerals, 115; the deprecation (*'Isti'ā ẓ a*), 6 - 7 - 13 - 17 26 - 33 - 47 - 49 - 50 - 51 - 52 - 53 - 55 - 56; 'Ibn Māja, chapter: the invocation, 3 and Mālik in *Al-Muwa ṭṭ a'* , chapter: the

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You that I complain about the adversaries. Forgive me my antecedent, future, discreet and disclosed sins. You're my *Allah* . There is no divinity apart from You ”(1).

492 - 'Ar-Rabī' reported, from 'Ubāda' Ibn 'Aṣ-Ṣāmit that when The Prophet, may *Allah* bless him and salute, saw the crescent moon, he said: " *Allah* is Great, *Allah* is Great ”. He repeated it twice. "Praise to *Allah* (2). There is no power or strength except through *Allah* . O my *Allah* , grant me the graces of this month and protect me against the fate of fate and the misfortune of Last Judgment ”(3).

493 - Abū 'Ubayda reported, according to Jābir' Ibn Zayd, may 'Ā'isha, may *Allah* be pleased with her, said: I have heard the Prophet, may *Allah* bless him and greet him, say while leaning against me, and before returning

1) Reported by 'Aḥmad' Ibn Ḥanbal in his attributed, volume 1/298 - 308 - 385…; volume 4/269; Al-Bukhārī, chapter: passage of the night to pray (*Tahajjud*), 1; invocations, 9, uniqueness, 8 - 24 - 35; Muslim, chapter: the travelers, 199; 'Abū Dāwūd, chapter: *Al-Watr* , 25; prayer, 119; At-Tirmiẓī, chapter: the invocations, 29; An-Nasā'ī, chapter: awakening during the night, 9; Ibn Māja, chapter: state of prayer (*Al-'Iqāma*), 180; Ad-Dārimī, chapter: prayer, 169 and Mālik in *Al-Muwa* ṭṭ *a '* , chapter: the Koran, 34.

2) Having said the expression praise to God, as it is in some copies in singular, it conforms to the version of ours. But, in most copies, he mentioned praise twice.

3) Reported by 'Aḥmad' Ibn Ḥanbal in his attributed, volume 1/162; volume 5/329; At-Tirmiẓī, chapter: invocation, 50 and Ad-Dārimī, chapter: fasting, 3 in these words: "Allah is the greatest. Lord may he be our symbol of peace, of creed, holiness, Islam and success in all that pleases *Allah* and the satisfied. Our Lord and yours is Allah ”.

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the soul: "O my *Allah* , forgive me, cover me with your mercy and make me join the Supreme Companion » (1).

494 - Abū 'Ubayda reported having been informed may 'Ā'isha, may *Allah* be pleased with her, said: The Prophet, may *Allah* bless him and greet him, said: "No Prophet does not surrender to *Allah* before he is given the choice ". As her death drew near, 'Ā'isha said: I have it heard it said: "O my *Allah* , the Most Companion Student ". I knew at that moment that he was going to leave us (2).

495 - 'Ar-Rabī' reported, from 'Ubāda' Ibn 'Aṣ-Ṣāmit, that when the Prophet, may *Allah* bless him and greet, fell ill, the angel Gabriel, on him be salvation, exorcised him with this formula: "In the name of *Allah* , I exorcise you against all the evil you suffer against envy

1) Reported by 'Aḥmad' Ibn Ḥanbal in his attributed, volume 4/219; volume 6/45 - 108 - 231; Al-Bukhārī, chapter: the sick, 19; Muslim, chapter: the virtues of Prophets, 85; 'Abū Dāwūd, chapter: holy war (*Al-Jihād*), 27; At-Tirmiẓī, chapter: invocations, 76; An-Nasā'ī, chapter: the funeral, 77; 'Ibn Māja, chapter: the funeral, 64 and Mālik in *Al-Muwa ṭṭ a '* , chapter: the funeral, 46.

2) Reported by 'Aḥmad' Ibn Ḥanbal in his attributed, volume 6/45 - 48 - 74…; Al-Bukhārī, chapter: the sick, 19; the virtues of the Companions of the Prophet, 5; the invasions, 83 - 84; easements (*Riqāq*), 42; the invocations, 28; Muslim, chapter: peace, 46; the virtues of the Prophets, 85 - 87; At-Tirmiẓī, chapter: the invocations, 76; 'Ibn Māja, chapter: the funeral, 64 and Mālik in *Al-Muwa ṭṭ a'* , chapter: the funeral, 46 - 47.

from the envious and against the nuisance of the evil eye. The name from *Allah* will heal you "(1).

496 - Abū 'Ubayda reported, according to Jābir' Ibn Zayd, that 'Anas' Ibn Mālik said: A man surrendered to the Prophet, may *Allah* bless him and greet him, and he said: O Prophet, the flocks have perished and we have not knew what to do. Call on *Allah* , may he be exalted, that he may grant us the help of His grace. 'Anas said: The Prophet, may *Allah* bless and greet him, called on *Allah* so that it rains. It started to rain on Friday-even, endlessly. The other Friday arrived. A man went to the Prophet, may *Allah* bless him and greet him. He said to him: The houses have collapsed, the herds have

perished and there is nothing we can do. The Prophet, may *Allah* the bless and greet him, invoked *Allah* saying: "O my *Allah* , let it rain on the mountains and the hills, the background valleys and forests ". 'Anas immediately said: the sky was cleared and Medina got rid of the clouds as we get rid of a suit (2). Ar-Rabī 'said: Al-'Akām means

1) Reported by 'Aḥmad' Ibn Ḥanbal in his attributed, volume 5/323.

2) Narrated by Al-Bukhārī, chapter: *Al-'Istisqā '*, 6 - 7 - 9 - 10 - 12 - 14. Reported by Muslim, chapter: dropsy (*Al-'Istisqā '*), 8. Reported by An-Nasā'ī, chapter: *Al-'Istisqā '* , 1 - 9 -10. Narrated by Mālik in *Al-Muwa ṭṭ a '* , chapter: dropsy (*Al-'Istisqā '*), 3.

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less dense forests. And having said she comes off like the circular shape of a coat (1) i.e. the clouds turned away from Medina, without there being between her and the cloudy sky.

497 - Abū 'Ubayda reported, according to Jābir' Ibn Zayd, may 'Ā'isha, may *Allah* be pleased with her, said: He happened to me, during one night not to find the Prophet, may *Allah* bless him and greet him. I looked for it. My hand touched the soles of her feet. (2) (3).

22) - "Deontology and the virtue of invocation "

498 - Abū 'Ubayda reported, according to Jābir' Ibn Zayd, may 'Ā'isha, may *Allah* be pleased with her, may the Prophet, may *Allah* bless him and greet him, said: "Persevere *Allah* by O You who possess Majesty and Grace ". Ar-Rabī 'said: He absolutely wants to use it assiduously

1) To have said like the pocket of a garment means that the displacement of the clouds had taken the form of a circle resembling a pocket of a coat. It is the place through which one passes the head such a case was similar to the case of the pocket of the dress around the neck. Allah is the most learned.

2) To have said Ḥ *adīth* to refer to its place mentioned before, in the chapter which requires ablution.

3) - Ḥ *adīth* cited above, in the chapter relating to what invalidates ablution. - See Ḥ *adīth*, n ° 110.

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in the invocation, because we say: It is rare that someone serve, without his invocation being granted (1).

499 - Abū 'Ubayda said: I have been informed that the Prophet, may *Allah* bless him and greet him, said: "Every Prophet had his invocation granted. As for me, I reserve mine (2) as an intercession in favor of my nation on the Day of Resurrection ”(3).

500 - Abū 'Ubayda said: “I have been informed that the Prophet, may *Allah* bless him and greet him, said: "Implore your Lord piously and invoke Him with ease because *Allah* said: He who calls on me when he is in ease, I answer him when he falls into embarrassment. I give to whoever asks me. I raise the one who observes the modesty for me. I bless whoever asks for my sorry ".

501 - 'Abū' Ubayda narrated, according to Jābir 'Ibn Zayd, that he was informed from 'Abū Hurayra that the Prophet, may *Allah* bless him and greet him, said: "To the last

1) Narrated by 'Aḥmad' Ibn Ḥanbal in his attributed, volume, 4/177 and At-Tirmiẓī, chapter: invocations, 91.

2) Manuscript *(Kha)* , to hide.

3) Reported by 'Aḥmad' Ibn Ḥanbal in his attributed, volume 3/384 and Muslim, chapter: belief, 345.

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third of the night (1), our Lord, blessed and exalted, said: I will answer whoever calls on me. I will grant the ask anyone who will send it to me and I will absolve whoever asks me for absolution ”(2).

502 - 'Abū' Ubayda narrated, according to Jābir 'Ibn Zayd, according to 'Abū Hurayra, that the Prophet, may *Allah* the bless and greet him, said: "Each of you will be heard as long as he does not get impatient (3), saying: I invoked (4), but I was not heard (5) ”(6).

503 - Abū 'Ubayda reported, according to Jābir' 'Ibn Zayd, according to 'Abū Hurayra, that the Prophet, may *Allah* the bless and greet him, said: "Let no one among you say: O my *Allah* , forgive me if you want; O my *Allah*

1) Manuscript *(Kha)* , the last.

2) Reported by 'Aḥmad' Ibn Ḥanbal in his attributed, volume 2/257 - 264 - 267 …; volume 4/16; volume 6 / 217-218; Reported by Al-Bukhārī, chapter: devote the night to prayer (*Tahajjud*), 14; uniqueness, 35; Muslim, chapter: the travelers, 168 - 170; 'Abū Dāwūd, chapter: volunteering, 21; the tradition prophetic (*Sīra*), 19; At-Tirmiẓī, chapter: prayer, 211; the invocations, 78; 'Ibn Māja, chapter: the state of prayer (*Al-'Iqāma*), 182; Ad-Dārimī, chapter: the prayer, 168; authorization, 53 and Mālik in *Al-Muwa ṭṭ a '* , chapter: the Koran, 30.

3) Manuscript *(Kha)* , rushing.

4) Manuscript *(Kha)* , My lord.

5) Manuscript *(Kha)* , accept.

6) Reported by 'Aḥmad' Ibn Ḥanbal in his attributed, volume 2/487; Al-Bukhārī, chapter: invocations, 22; Muslim, chapter: invocation, 90 - 91; 'Has drunk Dāwūd, chapter: *Al-Watr* , 23; 'Ibn Māja, chapter: invocation, 7 and Mālik in *Al-Muwa ṭṭ a '* , chapter: the Koran, 29.

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grant me your mercy if you want. Rather assert your ask because no one can compel *Allah* ”(1).

23) - "Of the glorification of *Allah* and of prayer for the Prophet, may *Allah* bless him and greet ”

504 - Abū 'Ubayda reported, according to Jābir' Ibn Zayd may the Prophet, *Allah* bless and greet him, said: "No one prays for me a hundred times a day without being counted among those who persevere in the invocation ”.

505 - Abū 'Ubayda reported, according to Jābir' Ibn Zayd, that 'Ibn Mas'ūd said: The Prophet, may *Allah* the bless and greet him, joined us at the meeting that was being held Sa'd 'Ibn' Ubāda. So, Bashīr 'Ibn Sa'da said: *Allah* us ordered to pray for you, How should we do? The Prophet, may *Allah* bless him and greet him, is silent if so long ago that we forgot that it had been

1) Reported by 'Aḥmad' Ibn Ḥanbal in his attributed, volume 2 / 243- 318 - 463…; volume 3 / 101. Reported by Al-Bukhārī, chapter: uniqueness, 31; the invocations, 21. Reported by Muslim, chapter: invocation, 7 - 9. Reported by 'Abū Dāwūd,

chapter: *Al-Watr* , 23. Narrated by At-Tirmiẓī, chapter: the invocations, 77. Narrated by Mālik in *Al-Muwa ṭṭ a '* , chapter: the Koran, 28 in these terms: “That no one among you says: O my God, forgive me if you want; O my *Allah* grant me your mercy if you want ”. Rather affirm your request because no one can compel *Allah* ”.

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questioned, then he said: "Say: O my *Allah* , pour out your blessings on our Prophet Muḥammad and on the family of Muḥammad, as you did for Ibrāhīm (1) and for Ibrāhīm's family. And spread your graces on Muḥammad and on Muḥammad's family as you did for Ibrāhīm and for the family of Ibrāhīm among all men. You are indeed worthy of praise and glory. It is the same for greetings, as you know (2) ”. Ar-Rabī ' reports that 'Abu' Ubayda said: From what we know, the greetings are as follows: Salvation be with you, O Prophet, so also the mercy and blessing of *Allah* ”(3).

506 - 'Abū' Ubayda narrated, according to Jābir 'Ibn Zayd, according to 'Abū Hurayra, that the Prophet, may *Allah* the bless and greet him, said: "Whoever utters a hundred times per day this formula: There is no divinity apart

1) Manuscript *(Kha)* , and the family of Abraham.

2) We say: as you have known indicates the way to pray for the Prophet, at the end of peace, accomplish it as you have learned it before. That is to say in the same way already learned. *Allah* is the most learned.

3) Reported by 'Aḥmad' Ibn Ḥanbal in his attributed, volume 1/162 - 199; volume 3 / 47; volume 4/118 - 119 - 241…; volume 5/274 - 374 - 424; Al-Bukhārī, chapter: the Prophets, 10; genesis of sura 33/10; the invocations, 31 - 32; Muslim, chapter: prayer, 65 - 66 - 68 - 69; 'Abū Dāwūd, chapter: prayer, 179; At-Tirmiẓī, chapter: *Al-Watr* , 20; genesis of sura 33/23; An-Nasā'ī, chapter: forgetting, 49 - 54; 'Ibn Māja, chapter: the state of prayer (*Al-'Iqāma*), 25; Ad-Dārimī, chapter: prayer, 85 and Mālik in *Al-Muwa ṭṭ a '* , chapter: the journey, 66 - 67.

Allah ; the special one. He has no partner. Sovereignty to Him. Praise to him. He is Omnipotent, will have the equivalent of

merit of the liberation of ten slaves. A hundred maids shares will be registered in his account; a hundred bad actions will be erased from it. This formula will protect it, by elsewhere, against the demon all day long, until evening. No one will surpass him in merit except the one who will pronounce the formula with a number greater than its own " (1).

507 - Abū 'Ubayda reported, according to Jābir' Ibn Zayd, according to 'Abū Hurayra, that the Prophet, may *Allah* the bless and greet him, said: "Whoever utters a hundred times after the completion of the prayer this formula: Glory to *Allah* ; Praise be to *Allah* (2), all his faults will be erased, were they as abundant as the foam of seas ”(3).

1) Reported by 'Aḥmad' Ibn Ḥanbal in his attributed, volume 2/302 - 375; Al-Bukhārī, chapter: the beginning of creation, 11; the invocations, 64; Muslim, chapter: the invocation, 27 - 28; At-Tirmiẓī, chapter: the invocations, 59 - 97; 'Ibn Māja, chapter: literature, 54 and Mālik in *Al-Muwa ṭṭ a '* , chapter: the Koran, 20.

2) Manuscript *(Kha)* , and following his praise.

3) Reported by 'Aḥmad' Ibn Ḥanbal in his attributed, volume 2/158 - 210 - 211 …; volume 3/10 - 439; Volume 5/173; Al-Bukhārī, chapter: the invocations, 66; Muslim, chapter: invocation, 27; mosques, 146; 'Abū Dāwūd, chapter: the prayer, 351; Watr, 24; volunteering, 12; At-Tirmiẓī, chapter: *Al-Watr* , 15; the invocations, 57 - 59; An-Nasā'ī, chapter: oblivion, 96; 'Ibn Māja, chapter: the state of prayer (*Al-'Iqāma*), 187; the rules of conduct, 56 and Mālik in *Al-Muwa ṭṭ a '* , chapter: the Koran, 21/22.

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508 - 'Abū' Ubayda narrated, according to Jābir 'Ibn Zayd, hearing that the Prophet, *Allah* bless him and greet him, presided over one day, his companions in prayer. When he finished he asked them: "Who had spoken all on time saying: Lord, praise to You, praise frequent, pure and blessed! (1) ”. A companion said: It is me, O Prophet. So the Prophet, may *Allah* bless him and greet him, said: "I have just seen more than thirty angels hurried, each wanting to be the first to transcribe it ”(2).

509 - Abū 'Ubayda reported, according to Jābir' Ibn

Zayd, according to 'Abū Sa'īd al-Khidrī, that the Prophet, that *Allah* bless him and greet him, pronounced *Takbīr* three times (3), at each elevation of the ground on the path, returning from the pilgrimage, expedition, or 'Umra. Then he said: "There is no god but *Allah* , Alone, without associate. Sovereignty and praise to Him. It is omnipotent. We come back to Him. We repent to Him. We bow down to our Lord, we

1) Having said Al-Ḥ *adīth* to allude to its place in the chapter prostration.

2) See Ḥ *adīth* n ° 233.

3) To have said quoted, that is to say this prophetic tradition was quoted in the chapter pilgrimage about *Al-'Ihlāl wa Al-Talbiya* . Each of the two Ḥ *adīth* s is related to the context of the first chapter because each is cited according to a precise meaning as it is linked to the chapter already cited before taking into account the context well specific. *Allah* is the most learned.

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let us worship and praise him. *Allah* has fulfilled his promise, granted victory to his servant and conquered, Alone, the allies ”(1).

CHAPTER Marriage

24)

- "Tutors"

1) See Ḥ *adīth* n ° 400.

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510 - Abū 'Ubayda reported, according to Jābir' Ibn Zayd, after 'Ibn' Abbās, that the Prophet, may *Allah* the bless and greet him, said: "There can be no divorce or of repudiation by the Dhihār if there was no marriage at prior; as one cannot free a slave that one does not do not have. Likewise, marriage cannot be valid without matrimonial guardian, dowry, and obvious proof ”(1).

511 - 'Abū' Ubayda narrated from Jābir 'Ibn Zayd, after 'Ibn' Abbās, that the Prophet, may *Allah* the

bless and greet him, said: "The woman who has already been married (2) has the right to decide to marry independently of the matrimonial guardian. As for the virgin, she cannot be married only after being asked for her consent, which is reflected, in this case, by his silence ”(3).

1) Quoted by the author of *Kanz Al-'Ummāl* , volume 9/27790 - 27795. He also said: Reported by Al-Ḥākim in *Al-Mustadrak* . Al-Ḥākim said: This Ḥ *adīth* was is just at the level of the transmission and I did not report it. He said: I was amazed of the two Shaykhs Imāms how they neglected this Ḥ *adīth* and they did not have it reported in *A* ṣ - Ṣ *a* ḥ *ī* ḥ *ayn* , Based on their two conditions, the Ḥ *adīth* 'Ibn 'Umar,' A'isha, 'Abd Allah' Ibn 'Abbās and Mu'āẓ' Ibn Jabal and Jābir 'Ibn' Abd Allah, may *Allah* be pleased with them, has been righteously approved. (See *Al-Mustadrak* , tome 2/419.

2) To have said the woman without a husband, whether she is a virgin or not. In Ḥ *adīth,* we aim the already married woman because he cited her as the opposite of the one who remains a virgin.

3) Reported by 'Aḥmad' Ibn Ḥanbal in his attributed, volume 1/219 - 242 - 261… Reported by 'Abū Dāwūd, chapter: marriage, 25. Reported by At-Tirmiẓī, chapter: marriage, 18. Narrated by 'Ibn Māja, chapter: marriage, 11; Ad-Dārimī, book: marriage, 13 and Mālik in *Al-Muwa* ṭṭ *a '* , chapter: marriage, 4.

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512 - 'Abū' Ubayda narrated from Jābir 'Ibn Zayd, may 'Ā'isha, may *Allah* be pleased with her, says: Khansā 'Bint Khidām Al- Anṣārī was married by his dad. But, she refused this marriage and she went to the Prophet, may *Allah* bless and greet him (1), for inform him. The Prophet, may *Allah* bless him and greet him, has him canceled (2).

513 - Abū 'Ubayda reported, according to Jābir, that the Prophet, may *Allah* bless him and greet him, said: "When a individual asks you for a woman's hand and let him merit, do not refuse his request. May *Allah* us preserve from depriving these women of marriage ”. The Prophet, may *Allah* bless him and greet him, also said: "The faithful of uniqueness people all deserve to be married except four which are: the freedman, the scarifier, the weaver and the fruit and vegetable merchant ”.

514 - 'Abū' Ubayda reported, according to Jābir 'Ibn Zayd, that 'Abū Sa'īd al-Khidrī said: “The Prophet, that

Allah bless and greet him, has forbidden the Shighār which consists

[1]) We say: at the Prophet, in a copy we do not find at.

[2]) Reported by Al-Bukhārī, chapter: marriage, 42; compulsion, 3: 'Abū Dāwūd, chapter: marriage, 25; Ad-Dārimī, book: marriage, 14 and Mālik in *Al-Muwa ṭṭ a '* , chapter: marriage, 25.

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to have her daughter married off by a man on condition that this
the latter gives his as a wife to the former without
constitute a dowry. It is the same when it comes to giving
reciprocally his sister as wife ”([1]).

515 - Abū 'Ubayda reported, according to Jābir' Ibn Zayd, whom 'Ibn' Abbās, said: A woman went to the Prophet, may *Allah* bless him and greet him and say to him: I offer me to you. The prophet, may *Allah* bless him and greet him, has marked a long silence. A man said to her: Marry her to me, O Prophet, if you don't want her. The Prophet, may *Allah* bless him and greet him, said to him: "Do you have something of his to offer as a dowry? ". The man said: I only have this coat that I wear. The Prophet, may *Allah* bless him and greet him, said: "But, if you give him your coat, you will have nothing to put on it. So look for something else to offer him ”.
The man said: I don't own anything else. The Prophet, that *Allah* bless him and greet him, said: "Seek well, was it a iron ring ”. The man searched, but in vain. Therefore the Prophet, may *Allah* bless him and greet him, said: "Do you know

[1]) Reported by 'Aḥmad' Ibn Ḥanbal in his attributed, volume 2/7 - 19 - 62…; volume 3 / 321- 339; Al-Bukhārī, chapter: marriage, 28, tricks, 4; Muslim, chapter: marriage, 57 - 59 - 61; 'Abū Dāwūd, chapter: marriage, 14; Year-Nasā'ī, chapter: marriage, 60 - 61; 'Ibn Māja, chapter: marriage, 16; Ad-Dārimī, chapter: marriage and Mālik in *Al-Muwa ṭṭ a '* , chapter: marriage, 62.

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a bit of the Koran? ". The man said: I know such surah and such another by enumerating a certain number of suras.
So the Prophet, may *Allah* bless him and greet him, gave him

said: "I am marrying you to this woman in return for
know (1) of the Koran ”(2).

25) - "Of what is permitted and of what is forbidden in matters of marriage ”

516 - Abū 'Ubayda reported, according to Jābir' Ibn Zayd, according to 'Abū Sa'īd al-Khidrī, that the Prophet, that *Allah* bless him and greet him, said: "Let no one, among you, do not ask for the hand (3) of a woman already requested by a devotee or to bargain for an object whose price has already been offered by a devotee ”(4).

517 - Abū 'Ubayda reported, according to Jābir' Ibn Zayd, according to 'Abū Hurayra, that the Prophet, may *Allah* the

1) Manuscript *(Kha)* , means: of what you have.
2) Reported by Al-Bukhārī, chapter: marriage, 14 - 32 - 35; the virtues of Koran, 22; Muslim, chapter: marriage, 76 and An-Nasā'ī, chapter: marriage, 62.
3) Manuscript *(Kha)* , means: he asked for the hand.
4) Reported by 'Aḥmad' Ibn Ḥanbal in his attributed, volume 2/122 - 124 - 126 …; volume 4/147; volume 5/11; Al-Bukhārī, chapter: marriage, 45, sales, 57; conditions, 8; Muslim, chapter: sales, 8; marriage, 38 - 49 - 52 - 54 - 56; 'Abū Dāwūd, chapter: marriage, 17; At-Tirmiẓī, chapter: marriage, 38; An-Nasā'ī, chapter: sales, 19; 'Ibn Māja, chapter: marriage, 10; Ad-Dārimī, chapter: marriage, 7 and Mālik in *Al-Muwa ṭṭ a '* , chapter: marriage, 1 - 2.

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bless and greet him, said: "It is forbidden to marry jointly a woman and her maternal aunt or her tent paternal ”(1).

518 - 'Abū' Ubayda reported, according to Jābir, having been informed that 'Alī' Ibn Abī Ṭālib said: The Prophet, that *Allah* bless and greet him, forbade the day of Khaybar the marriage of enjoyment Al- Ḥ *adīth* (2) ”(3).

519 - Abū 'Ubayda reported having been informed according to 'Uthmān' Ibn 'Affān, that the Prophet, may *Allah* the bless and greet him, said: "The faithful in a state of consecration (*'I* ḥ *rām*) has the right neither to contract a marriage nor to asking for a woman's hand ”(4).

520 - ' Al - Rabī' reported from Dhammām 'Ibn

As-Sā'ib according to Jābir 'Ibn Zayd according to' Ibn 'Abbās that the Prophet, may *Allah* bless him and greet him, married the aunt

[1]) Narrated by Al-Bukhārī, chapter: marriage, 27; Muslim, chapter: the marriage, 33 - 34 - 36 - 40; 'Abū Dāwūd, chapter: marriage, 12; 'Ibn Māja, chapter: marriage, 31. Ad-Dārimī, chapter: marriage, 8 and Mālik in *Al-Muwa ṭṭ a '* , chapter: marriage, 20.

[2]) Having said Ḥ *adīth,* to refer to its place where it was mentioned before, chapter, eat it and drink it just before the pilgrimage chapter.

[3]) See Ḥ *adīth,* n ° 388.

[4]) Reported by 'Aḥmad' Ibn Ḥanbal in his attributed, volume 1/57 - 64 - 69 - 73; volume 2/21 - 42; Muslim, chapter: marriage, 41 - 43 - 44; 'Abū Dāwūd, chapter: marriage, 17; At-Tirmiẓī, chapter: marriage, 57; An-Nasā'ī, chapter: the pilgrimage, 91; sales, 19; 'Ibn Māja, chapter: marriage, 10 - 45 and Mālik in *Al-Muwa ṭṭ a '* , chapter: the pilgrimage, 70 - 72.

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of the latter, namely Maymūna ([1]) Bint Al-Ḥārith, then that he was in a state of *'I ḥ rām* ([2]).

521 - Abū 'Ubayda reported, according to Jābir, that 'Anas' Ibn Mālik said: 'Abd Ar-Raḥmān-Ibn' Awf is returned to the Prophet, may *Allah* bless him and greet him, spreading the smell of perfume. The Prophet, may *Allah* the bless and greet him, said to him, “What is wrong with you? ". He has said: O Prophet, I have just married a woman of Anṣār. The Prophet, may *Allah* bless him and greet him, said: "What dowry did you give her? ". He said: A core of gold. The Prophet, may *Allah* bless him and greet him, said: "Give a wedding meal, even if it requires only one sheep ”([3]).

522 - 'Abū' Ubayda narrated, according to Jābir 'Ibn Zayd that: 'Ā'isha was six years old when the Prophet, that *Allah* bless him and greet him, took her for a bride. The wedding did not take place until she was nine years old. It

[1]) To have said his aunt means the aunt of 'Ibn' Abbās the sister of his mother Lubāba 'Ibn Al-Ḥārith.

[2]) Reported by 'Aḥmad' Ibn Ḥanbal in his attributed, volume 6/393; At-Tirmiẓī, chapter: pilgrimage, 23 and Ad-Dārimī, chapter: hermitages, 21.

[3]) Reported by 'Aḥmad' Ibn Ḥanbal in his attributed, volume 3/227; Al-Bukhārī, chapter: invocations, 53, sales, 1; Muslim, chapter: marriage, 79; 'Has drunk Dāwūd, chapter: dismounting, 8; At-Tirmiẓī, chapter: marriage, 11; An-Nasā'ī, chapter: marriage, 67 - 74 - 75 - 84; 'Ibn Māja, chapter: marriage, 24; Ad-Dārimī, chapter: marriage, 22 and Mālik in *Al-Muwa ṭṭ a '* , chapter: the

marriage, 24; the pilgrimage, 20.

was the only virgin woman that the Prophet, may *Allah* the bless and greet him, married. When he died she had eighteen years. She lived forty - eight years after her death. She died during the reign of Mu'āwiya, in the month of *Ramadhān* of the year fifty-eight (1). 'Abū Hurayra had presided over the funeral prayer that was made to him. She was buried at the cemetery of Al-Baqī '(2).

26) - "Breastfeeding"

523 - Abū 'Ubayda reported, according to Jābir' Ibn Zayd, may 'Ā'isha, may *Allah* be pleased with her, said: Aflaḥ, the brother of 'Abū Al-Qu'ays, who is my uncle from breastfeeding, had asked permission to see me, after the revelation of the verse prescribing the veil. So I refused. The Prophet, may *Allah* bless him and greet him, has come. I informed him. He said to me: "Grant him, from now on, permission, because milk bonds are like those of kinship ”(3).

1) 677 CE.

2) Reported by Muslim, chapter: marriage, 69 - 72; 'Abū Dāwūd, chapter: the marriage, 33; 'Ibn Māja, chapter: marriage, 13 and Ad-Dārimī, chapter: marriage, 56.

3) Reported by 'Aḥmad' Ibn Ḥanbal in his attributed, volume 6/33 - 37 - 38 - 177 …. ; Al-Bukhārī, chapter: genesis of sura 33/9; marriage, 117; the rules of driving, 93; Muslim, chapter: breastfeeding, 4 - 75; 'Abū Dāwūd, chapter: the

524 - Abū 'Ubayda reported, according to Jābir, that 'Ā'isha, may *Allah* be pleased with her, said: "Someday, I was sitting in the company of the Prophet, *Allah* bless him and greet him. Suddenly I heard the voice of a man who asked to be received by Ḥafṣa in his apartment. So I said: O Prophet, may *Allah* bless him and greet him, this man asks to be received at your home. The Prophet, that

Allah bless him and greet him, said: "This is such a, I presume. He is Ḥafṣa's breastfeeding uncle ". I said: Ô Prophet, if my uncle were alive, would he be allowed to see me? The Prophet, may *Allah* bless him and greet him, says: "Certainly, for the bonds of milk are as sacred as the relationship. They generate the same consequences "(1).

525 - Abū 'Ubayda reported, according to Jābir' Ibn Zayd, may 'Ā'isha, may *Allah* be pleased with her, said: Judāma Bint Wahb Al-'Asdiyya informed me that she heard the Prophet, may *Allah* bless and greet him, say:

marriage, 7; At-Tirmiẓī, chapter: breastfeeding, 2; 'Ibn Māja, chapter: marriage, 38; Ad-Dārimī, chapter: marriage, 48 and Mālik in *Al-Muwa ṭṭ a '* , chapter: breastfeeding, 2.

1) Reported by 'Aḥmad' Ibn Ḥanbal in his attributed, volume 1/132 - 275 - 339; Volume 6/102; Al-Bukhārī, chapter: the testimonies, 7; marriage, 20; Muslim, chapter: breastfeeding, 9 - 13; 'Abū Dāwūd, chapter: the testimonies, 7; the marriage, 6 - 20; At-Tirmiẓī, chapter: breastfeeding, 1; An-Nasā'ī, chapter: the marriage, 49 - 50 and 'Ibn Māja, chapter: marriage, 34.

"I would have banned Al-Ghila if I had not mentioned that the Romans and Persians practiced it without harmed their children ". 'Al - Rabī' said: Al-Ghīla means that the woman is pregnant in the period of breastfeeding (1).

27) - "Captive women and contraception '

526 - Abū 'Ubayda reported, according to Jābir' Ibn Zayd after 'Ibn' Abbās, that the Prophet, may *Allah* the bless and greet him, forbidden to enjoy the charms of captive women and he said: " Do not indulge in the act sex with pregnant women until after their childbirth, nor those which are sterile ". Ar-Rabī 'said:

1) Reported by 'Aḥmad' Ibn Ḥanbal in his attributed, volume 6/361 - 434; Muslim, chapter: marriage, 140 - 141; 'Abū Dāwūd, chapter: medicine, 16; At-Tirmiẓī, chapter: medicine, 27; An-Nasā'ī, chapter: marriage, 54; Ad-Dārimī, chapter: marriage, 33 and Mālik in *Al-Muwa ṭṭ a '* , chapter: breastfeeding, 17.

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The sterile woman is the one who undergoes menstruation according to regular periods (1).

527 - Abū 'Ubayda, reported, according to Jābir' Ibn Zayd, whom 'Abū Sa'īd Al-Khidrī said: We went out in foray of the Banū-Al-Muṣṭaliq in the company of the Prophet, may *Allah* bless him and greet him. We took captive women (2). We endured celibacy badly and desired to enjoy women. But, we wanted us remove before ejaculation. We said we don't may do so, before consulting the Prophet, that *Allah* bless him and greet him, since he is with us. When we questioned him on this point, he replied: there is nothing wrong with you doing this, because until the day of the resurrection, no being will exist without decided its existence ”(3).

528 - Abū 'Ubayda narrated from Jābir' Ibn Zayd, after 'Ibn' Abbās, that the Prophet, may *Allah* the bless and greet him, said: "He who fears to succumb to

1) Reported by 'Aḥmad' Ibn Ḥanbal in his attributed, volume 3/62 - 87 - 321; 'Abū Dāwūd, chapter: marriage, 44; At-Tirmiẓī, chapter: traditions prophetic (*Siyar*), 15 and Ad-Dārimī, chapter: divorce, 18.

2) Manuscript *(Kha)* , a group of captive women.

3) Reported by 'Aḥmad' Ibn Ḥanbal in his attributed, volume 3/68; Al-Bukhārī, chapter: postage, 13; invasions, 32; marriage, 96; Muslim, chapter: divorce, 15; 'Abū Dāwūd, chapter: marriage, 48 and Mālik in *Al-Muwa* ṭṭ *a '* , chapter: divorce, 95.

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the attempt (1), that he fast because fasting preserves him ”**.** Ar-Rabī 'said: this means that fasting constitutes a means of cassation. As it has been reported that the Prophet, that *Allah* bless him and greet him, celebrated Eid with two sheep, beautiful spotted and size perfect (2).

CHAPTER Divorce

28) - "From divorce at the request of the woman

and child support
repudiated e "

[1]) A liquid
[2]) The Ḥ *adīth*: "Whoever fears succumbing to the attempt, *let* him fast because the fast is a remedy for it ". A similar Ḥ *adīth* was reported by 'Ibn Ḥanbal in its attributed, volume 1/57 - 378 - 424… Reported by Al-Bukhārī, chapter: fasting, 10; marriage, 2 - 3; Muslim, chapter: marriage, 1; An-Nasā'ī, chapter: the young, 43; 'Ibn Māja, chapter: marriage, 1; Ad-Dārimī, chapter: marriage, 2 in these terms: "oh! Young people, the one among you who feels capable of marrying that he does it because it is more preserving to the sight and the sexual organ, on the other hand who is unable to accomplish it let him fast because it will help him turn away from evils ". Narrated by 'Aḥmad' Ibn Ḥanbal in his attributed volume 5 / 196; volume 6/8 - 220; 'Abū Dāwūd, in the book the sacrifices, 4 and' Ibn Māja, chapter: sacrifices, 1.

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529 - 'Abū' Ubayda narrated from Jābir 'Ibn Zayd that 'Ibn' Umar divorced his wife during her periods. 'Umar went to the Prophet, whom *Allah* bless him and salute him, to explain this matter to him. So, the Prophet, may *Allah* bless him and greet him, said to him: "Order him to take it back and keep it until the cessation of menstruation. She has to wait for the news menses then their cessation. It was only then that he can take it back if he wants or repudiate it before to touch. This is the legal retreat that *Allah* has ordained to observe for the repudiation of women "([1]).

530 - Abū 'Ubayda reported, according to Jābir' Ibn Zayd, after 'Ibn' Abbās, that the Prophet, may *Allah* the bless and greet him, said: "There can be no repudiation that if the marriage is consummated Al- Ḥ *adīth* ([2]) "([3])

531 - 'Abū' Ubayda reported, that the Prophet, that bless him and greet him, said: "Let the woman not ask

[1]) Reported by 'Aḥmad' Ibn Ḥanbal in his attributed, volume 1/44; volume 2/26 - 43 - 51…; volume 3/386; Al-Bukhārī, chapter: divorce, 1 - 3 - 44 - 45; Genesis from sura 65; sentences, 13; Muslim, chapter: divorce, 1 - 7; 'Has drunk Dāwūd, chapter: divorce, 4. An-Nasā'ī, chapter: divorce, 1 - 3 - 5 - 19; 'Ibn Māja, chapter: divorce, 1 - 3; Ad-Dārimī, chapter: divorce, 1 - 2 and Mālik in *Al-Muwa ṭṭ a '* , chapter: divorce, 53.
[2]) To have said: Ḥ *adīth*, it is to allude to the place where it was before, at the beginning

of the chapter, marriage, it is cited in more detail.
[3]) See Ḥ *adīth,* n ° 510.

the repudiation of her sister in order to appropriate her husband ([1]). Rather, this woman must be content with what has been given to her imparted by fate ”([2]).

532 - Abū 'Ubayda reported, according to Jābir' Ibn Zayd, whom 'Ibn' Abbās, said: 'Abū' Amr 'Ibn Ḥafṣ repudiated his wife peremptorily while being absent. He loaded then his guardian to give him barley. But, she has it refuse. So he said to him: In the name of *Allah* , you no longer have no rights over us. She went to the Prophet, whom *Allah* blesses and salutes him, to inform him. He has him answered: he owes you no rights and he ordered him to remain for the period of waiting prescribed immediately at the divorce, at Sharīk's then he recapitulated: "this woman is frequented by my companions, stay with the son of 'Um Maktūm, he's a blind man you can change clothing. As soon as you exceed the period indicated ([3]), you request my authorization ”. When she discharged this state, she informed him that Mu'āwiya 'Ibn' Abī Sufiyān and 'Abu Jahm asked for his hand. The Prophet, may *Allah* the

[1]) The image of having your dish empty is to allude to singularity. This is inspired of the image of emptying his sister's dish into hers.
[2]) Reported by 'Aḥmad' Ibn Ḥanbal in his attributed, volume 2/211; Al-Bukhārī, chapter: marriage, 53; fate, 4; 'Abū Dāwūd, chapter: divorce, 2 and Mālik in *Al-Muwa ṭṭ a '* , chapter: fate, 7.
[3]) Manuscript *(Kha)* , page 214 note 1

bless and greet him, said to him: As for Mu'āwiya it is a irresponsible individual, having no money. But wife 'Usāma' Ibn Zayd. She answered him: I hated him ([1]). Then he said to her: “Bride Usāma 'Ibn Zayd. She has added I married him, Allah rewarded me ([2]) and I have

liked a lot (3).
533 - 'Abū' Ubayda reported, according to Jābir that '
'Ibn' Abbās, said: The Prophet, *Allah* bless him and
greet, married a woman called 'Amra. He divorced her
immediately, even before consummating the marriage because
her father had said to her: She never fell ill.
So the Prophet, may *Allah* bless him and greet him,
said: " This woman has nothing good with *Allah* ". Then,
he divorced her.
534 - Abū 'Ubayda reported, according to Jābir' Ibn
Zayd, that 'Ibn' Abbās said: 'Um Jumay, the daughter of' Abd
Allah 'Ibn' Ubayda refused her marital duties
to her husband Thābit 'Ibn Qays' Ibn ash-Shammās. It
twice went to complain about her husband at

1) Manuscript *(Kha)* , he said: I don't like it.
2) In the copy of Al-Quṭb, page 214 note, 3.
3) Reported by 'Abū Dāwūd, chapter: divorce, 39. Reported by An-Nasā'ī, chapter: marriage, 22; Ad-Dārimī, chapter, marriage, 7 and Mālik in *Al-Muwa ṭṭ a '* , chapter, divorce, 12.

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her father who sent her back saying to her: O my daughter, go back
at your husband's house and be patient. When she surrendered
realizes that her father did not agree with her, she
addressed to the Prophet, may *Allah* bless and greet him. It
told her she couldn't take it anymore. The Prophet,
may *Allah* bless him and greet him, addressed Thābit: “O
Thābit, will you agree to leave her if she gives back what she has
received from you? ". “O Messenger of *Allah* ,” said Thābit, “she has
received a garden from me. Let her give it back to me and she will have the
divorce ”Jumayla returned it to her, and was divorced
effectively ". 'Ibn' Abbās specifies that this is the
first divorce [at the woman's request] in history
of islâm (1).
535 - Abū 'Ubayda narrated from Jābir' Ibn
Zayd may 'Ā'isha, may *Allah* be pleased with her, said: Three

legal species were promulgated regarding Barīra.
The first is as follows: When it was freed, the

1) Reported by 'Aḥmad' Ibn Ḥanbal in his attributed, volume 4/3; Al-Bukhārī, chapter: divorce, 12; 'Ibn Māja, chapter: divorce, 22; 'Abū Dāwūd, chapter: divorce, 18; An-Nasā'ī, chapter: divorce, 34 with these terms: That Jamīla the daughter of Salūl came to see the Prophet, may *Allah* bless him and greet him, and she addressed him saying: In the name of God, I do not reproach Thābit whatever whether it has to do with religion or morality. But, I hate disbelief in Islam. I can't stand it out of dissatisfaction. The Prophet, may *Allah* bless him and greet, said: you give him back his garden? She answered him: I will. The Prophet, that *Allah* blessed and greeted him, ordered him to recover his garden without more. Also cited by the author of *Kanz Al-'Ummāl* , volume 6 / 15280. He said: It was reported by 'Abd Al-Razzāq in *Al-Jāmi '* .

Prophet, may *Allah* bless him and greet him, gave him the power to choose between keeping her husband or parting with him.
As for the second: She came to see me and said: My husband offered me a contract that allows me to redeem my freedom. So help me to make up the price of my postage. 'Ā'isha said to him: I will help you to condition that you owe obedience. So we heard the Prophet, may *Allah* bless him and greet him, say: "The patronage goes to the one who frees ". The third is the next: The Prophet, may *Allah* bless him and greet him, is entered when the pot full of meat was boiling, having served him bread and appetizers, he said: "But, isn't it a pot full of meat that I see there? ".
We say: Certainly, but it is a matter of meat that has been given in alms to Barīra; knowing that you, you do not eat this which comes from alms. The Prophet, may *Allah* bless him and greet him, said: “This is alms for Barīra. While that for me, it is a gift from her ”(1).

1) Reported by 'Aḥmad' Ibn Ḥanbal in his attributed, volume 6 / 178. Reported by Al-Bukhārī, chapter: divorce, 14; An-Nasā'ī, chapter: divorce, 29 and Mālik in *Al-Muwa ṭṭ a '* , chapter: divorce, 25.

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29) - “The mourning and the legal retirement of women "

536 - Abū 'Ubayda reported, according to Jābir' Ibn Zayd, according to 'Abū Sa'īd Al-Khidrī, according to Ḥafṣa that the Prophet, may *Allah* bless him and greet him, said: "He is illicit for the woman who believes in *Allah* and the Last Day of to mourn beyond three days unless he it is her husband, because in this case the mourning is four months and ten days ”(1).

537 - 'Abū' Ubayda narrated, according to Jābir 'Ibn Zayd, being informed that when she lost her father 'Abū Sufyān' Ibn Ḥarb, 'Um Ḥabiba, the wife of Prophet, may *Allah* bless him and greet him, asked that we brought him a perfume in which there was Ṣ *ufrat Khalūq* . Then she anointed one of her maids. Then she passed her hands over her cheeks (2) and said: By *Allah* ! I have no desire to perfume myself, but it turns out that I have heard the Prophet, may *Allah* bless him and greet him,

1) Reported by 'Aḥmad' Ibn Ḥanbal in his attributed, volume 6 / 37- 184 - 249…; Al-Bukhārī, chapter: the funeral, 31; menstruation, 12; divorce, 46 - 49; Muslim, chapter: breastfeeding, 125 - 126 - 129 - 133; 'Abū Dāwūd, chapter: the divorce, 43 - 46; At-Tirmiẓī, chapter: divorce, 18; An-Nasā'ī, chapter: the divorce, 58 - 59; 'Ibn Māja, chapter: divorce, 35; Ad-Dārimī, chapter: the divorce, 12 - 13 and Mālik in *Al-Muwa ṭṭ a '* , chapter: divorce, 101 - 102.

2) Manuscript *(Kha)* , with.

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say: "It is forbidden for a woman who believes in *Allah* and in the day Last to observe mourning for a dead person beyond three days, unless it's her husband. Mourning will, in this case, last four months and ten days ”. Ar-Rabī 'said: both ends of his forehead that exist in front of his two ears to both jaws (1).

538 - 'Abū' Ubayda narrated from Jābir 'Ibn Zayd having been informed that 'Um Salama, wife of Prophet, may *Allah* bless him and greet him, said: A woman

went to the Prophet, may *Allah* bless him and greet him
and she said to him: O Prophet, my daughter has just lost her
husband and she fears for his eyes. So can she make use of
eye drops? The Prophet, may *Allah* bless him and greet him
says: "No!" Three times then said, "She must observe the
mourning for four months and ten days (2). Formerly, at
the time of paganism, when a woman lost her husband,
she observed mourning a year before throwing dung
". Ar-Rabī 'said: the woman, in pre-Islamic times,
when her husband died, in a hut, put on his
worse clothes and did not use perfumes
until one year has elapsed. After that, we

1) See Ḥ *adīth* , n ° 536.

2) The expression four months and ten days as it is quoted, relates to the account of the

brought a donkey, a sheep or a bird against which she
rubbed (1) the skin. This animal rarely survived (2). The
woman would then go out and give her a dung she threw away.
Then she could resume using the perfume and everything
that she wanted. She rubbed herself with (3) *al-* Ḥ *afash* which means
At the end of the ballot, *Allah* is the most learned (4).

539 - Abū 'Ubayda reported, according to Jābir' Ibn
Zayd, whom 'Abū Sa'īd Al-Khidrī said: Al-Fraya Bint Mālik
went to the Prophet, may *Allah* bless him and greet him,
to ask if she could go back to her parents
to Banu Kura because her husband went out, according to her, to the
pursuit of some of his slaves who had escaped.
When he joined them at the edge of *Al-Qadūm* , they killed him.
She continued to explain to the Prophet, *Allah* bless him
and greet him, the reason she wants to go home
his parents saying: My husband did not leave me a
house that belongs to him or what to talk to me about. He
allowed her to leave, but as soon as she reached a room,

1) Manuscript *(Kha)* , rubbing.

2) Manuscript *(Kha)* , rubbing

[3]) Manuscript *(Kha)* , rub.
[4]) Reported by Al-Bukhārī, chapter: divorce, 46. Reported by Muslim, chapter: divorce, 58. Reported by 'Abū Dāwūd, chapter: divorce, 43. Reported by At-Tirmiẓī, chapter: the young, 30. Narrated by An-Nasā'ī, chapter: divorce, 55 - 63.

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he called him, we introduced him. He said to her: What is it? She reminded him of the event. He answered him: stay with you until the completion of legal retirement. He added her spent four months ten days ([1]).

540 - Abū 'Ubayda reported, according to Jābir' Ibn Zayd, that 'Ibn' Abbās said: Having had divergent opinions with 'Abū Salama' Ibn 'Abd-Ar-Raḥmān, concerning the pregnant woman giving birth after a few days of death of her husband, I say that: Legal retirement was the most long of both terms. 'Abū Salama said: she can be get married as soon as she gets up from her diapers. 'Abu Hurayra arrived. We asked him his opinion. He said: I'm from same opinion as' Abū Salama. We sent then, Karīb, the freedman of 'Ibn' Abbās at 'Um-Salama for ask him about it. She said: Subay'a Al-Aslamiyya had given birth very shortly after the death of her husband. When I informed ([2]) the Prophet, may *Allah* bless him and greets him, he said: "She is marriageable". Ar-Rabī 'reported

[1]) Reported by 'Aḥmad' Ibn Ḥanbal in his attributed, volume 6/370 - 421; 'Has drunk Dāwūd, chapter: divorce, 44; At-Tirmiẓī, chapter: divorce, 23; 'Ibn Māja, chapter: divorce, 8; Ad-Dārimī, chapter: divorce, 14 and Mālik in *Al-Muwa ṭṭ a '* , chapter: divorce, 87.
[2]) Having the form of the feminine goes back to Subay'a. Likewise, for the verb fulfill. This is a passage from the version of Subay'a to the version of Prophet, may *Allah* bless him and greet him.

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that 'Abū' Ubayda said: this is a measure exception granted by the Prophet, may *Allah* the bless and greet him, to Al-Aslamiyya. The rule is to act

according to the opinion of 'Ibn' Abbās. This is the rule we adopt and which conforms to the word of *Allah* in the Qur'an (1).

30) - "Periods"

541 - Abū 'Ubayda reported, according to Jābir' Ibn Zayd, after 'Anas' Ibn Mālik, that the Prophet, that *Allah* bless him and greet him, said: "The periods last at minimum three days and maximum ten days ”(2).

542 - Abū 'Ubayda reported, according to Jābir' Ibn Zayd, according to 'Ā'isha, may *Allah* be pleased with her, may the Prophet, may *Allah* bless him and greet him, said: "The man is better qualified than his wife until she is cleared of her third period ”.

543 - Abū 'Ubayda reported, according to Jābir' Ibn Zayd, after " Ibn 'Abbās, that the Prophet, that *Allah* bless him and greet him, said: "The woman is not purified of her

1) Reported by Al-Bukhārī, chapter: the invasions, 10; Muslim, chapter: the divorce, 56. 'Abū Dāwūd, chapter: divorce, 47; An-Nasā'ī, chapter: divorce, 56 and 'Ibn Māja, chapter: divorce, 7.

2) Quoted by the author of *Kanz Al-'Ummāl* , volume 9 / 26719. He also said that he was narrated by At. Ṭabarānī from 'Abū' Umāma.

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periods that once the tampon is white ”. Buffer means lime. The case of purification is similar to the whitewashed (1).

544 - Abū 'Ubayda reported, according to Jābir' Ibn Zayd, may the Prophet, may *Allah* bless him and greet him, says: "One should not have sex nor with the pregnant woman until she gives birth, nor with the one who has irregular periods until her irregular periods disappear ”. Ar-Rabī 'said: This Ḥ *adīth* concerns women (captives or) slaves, who are not not know if they are pregnant or not. Hence their masters must avoid engaging in sexual intercourse with them until that they are clear about the fact that they are pregnant or not. On the other hand, it is permissible for the husband to

cohabit with his wife as well pregnant as when his
periods are irregular. Unless she performs the deed
sexual before it purifies itself, for Jābir 'Ibn Zayd judges the
case neither lawful nor unlawful. It is better for me to leave her (2).
545 - Abū 'Ubayda reported, according to Jābir' Ibn
Zayd, may 'Ā'isha, may *Allah* be pleased with her, said: I

1) Narrated by Al-Bukhārī, chapter: menstruation, 19 and Mālik, chapter: the purity, 97.

2) See Ḥ *adīth,* n ° 526.

lay down with the Prophet, may *Allah* bless him and
greet, during my periods. Ar-Rabī 'reported that
'Abu' Ubayda said: This proves that the female body
who has his menses, is not a blemish, just like the
body of one who has just had carnal intercourse. Jābir
'Ibn Zayd said:' Ā'isha, may *Allah* be pleased with her,
informed that the Prophet, may *Allah* bless and greet him, has
says: "Your periods do not depend on you (1)" (2).
546 - According to the same chain of transmission,
'Ā'isha, may *Allah* be pleased with her, said: I was painting (3)
the hair of the Prophet, may *Allah* bless and greet him,
while I had my periods ”(4).
547 - Abū 'Ubayda reported, according to Jābir' Ibn
Zayd, after 'Ibn' Abbās, that the Prophet, may *Allah* the

1) Manuscript *(Kha)* , without your order.

2) Reported by 'Aḥmad' Ibn Ḥanbal in his attributed, volume 2/70; Muslim, chapter: menstruation, 11 - 13; 'Abū Dāwūd, chapter: purity, 103; At-Tirmiẓī, chapter: purity, 101; An-Nasā'ī, chapter: purity, 172; the menstruation, 18 and Ad-Dārimī, chapter: ablution, 108.

3) That is to say, I comb.

4) Reported by 'Aḥmad' Ibn Ḥanbal in his attributed, volume 6/50 - 81 - 100…; Al-Bukhārī, chapter: menstruation, 2; refuge, 2 - 3; habit, 76; 'Abū Dāwūd, chapter: fasting, 78; An-Nasā'ī, chapter: purity, 175; 'Ibn Māja, chapter: the purity, 120; fasting, 64; Ad-Dārimī, chapter: ablutions, 108 and Mālik in *Al-Muwa ṭṭ a '* , chapter: purity, 102.

bless and greet him, said: "at the disappearance of menstruation, the lotion becomes compulsory ”(1).

548 - Abū 'Ubayda reported, according to Jābir' Ibn Zayd, may 'Ā'isha, may *Allah* be pleased with her, said: The Prophet, may *Allah* bless him and greet him, commanded me to cleaning clothes from blood stains from menses (2).

31) - "From the flow of blood outside the periods "

549 - Abū 'Ubayda reported, according to Jābir' Ibn Zayd, after 'Ibn' Abbās, that the Prophet, may *Allah* the bless and greet him, said: "The flow of blood outside menses is a stain. This is vein blood which invalidates ritual ablutions ”(3).

1) Reported by Al-Bukhārī, chapter: menstruation, 19 - 28; 'Abū Dāwūd, chapter: purity, 107; At-Tirmiẓī, chapter: purity, 93; An-Nasā'ī, chapter: the purity, 133 - 134 - 137; menstruation, 2 - 3 - 6 and 'Ibn Māja, chapter: purity, 115 - 116.

2) Reported by 'Aḥmad' Ibn Ḥanbal in his attributed, volume 6/250 - 345 - 346…; Al-Bukhārī, chapter: menstruation, 9 - 11, ablutions, 69; Muslim, chapter: purity, 110; 'Abū Dāwūd, chapter: purity, 130 - 138; At-Tirmiẓī, chapter: purity, 104; An-Nasā'ī, chapter: purity, 133 - 184; menstruation, 3 - 26; 'Ibn Māja, chapter: purity, 118; Ad-Dārimī, chapter: ablutions, 83 and Mālik in *Al-Muwa ṭṭ a '* , chapter: purity, 103.

3) Narrated in an analogous way by An-Nasā'ī in the chapter: purity, 133 - 135 - 137; menstruation, 2 - 4 - 6 and Ad-Dārimī, chapter: ablution, 84.

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550 - From the same chain of transmitters too (1), Ibn 'Abbās reported that a woman of the *An ṣ ārs* said: Ô Prophet, may *Allah* bless him and greet him, I have a blood flow so violent? The Prophet, may *Allah* the bless and greet him, said to him: "When the normal time of period runs out, apply the lotion, then put on a strip and say your prayer ”that is to say, eat yourself with cotton (2).

551 - From the same chain of transmitters too (3), the Prophet, may *Allah* bless him and greet him, said also: "When the blood of menstruation disappears, it becomes compulsory to use the lotion ”(4).

552 - Abū 'Ubayda reported, according to Jābir, that 'Ā'isha, may *Allah* be pleased with him, said: Fāṭima Bint 'Abu Ḥubaysh said to the Prophet, *Allah* bless him and greet: I have bloody discharge and I cannot to cover my ritual purity. So do I have to give up the

1) Having also said, following the transmission of 'Ibn' Abbās in the copy of Al-Quṭb, he has cited the chain of transmission. It is' Abū 'Ubayda, after Jābir' Ibn Zayd according to 'Ibn' Abbās, following the Prophet, may *Allah* bless him and greet him, then he has cited.

2) Reported by 'Aḥmad' Ibn Ḥanbal in his attributed, volume 6/382 - 439 - 440; 'Abū Dāwūd, chapter: purity, 109; At-Tirmiẓī, chapter: purity, 95 and 'Ibn Māja, chapter: purity, 117.

3) To have said also following its transmission means the transmission of 'Ibn' Abbās according to the chain mentioned before. Likewise, he cited it there in the copy of Al-Quṭb.

4) See Ḥ *adīth,* n ° 547.

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pray? The Prophet, may *Allah* bless him and greet him said: - “No, this blood is from bleeding from a vein. This is a stain, but it is not a period. When your menstruation come, stop praying, then, when the normal time will have elapsed, practice the lotion in use for the blood and pray ”(1).

553 - According to the same chain of transmitters (2), 'Ā'isha, may *Allah* be pleased with her, also said: "I combed the hair of the Prophet, *Allah* bless him and say hello, while I had my periods ”(3).

554 - Abū 'Ubayda related that Jābir said: I have was informed that a woman called Asmā 'al-Ḥārithiya who had a discharge of blood outside of menstruation, has occurred to the Prophet, may *Allah* bless him and greet him, for inform him about his own situation. The Prophet, that *Allah* bless him and greet him, said to him: "Wait until the your period is normal. If the blood

1) Reported by 'Aḥmad' Ibn Ḥanbal in his attributed, volume 6/82 - 83 - 128…; Al-Bukhārī, chapter: ablutions, 63; menstruation, 24; Muslim, chapter: the menstruation, 62 - 63; 'Abū Dāwūd, chapter: purity, 107; At-Tirmiẓī, chapter: purity, 93-95-96; An-Nasā'ī, chapter: menstruation, 3 - 4 - 6; 'Ibn Māja, chapter: menstruation, 115 - 117 and Ad-Dārimī, chapter: ablutions, 84 - 96.

[2]) Having said: Following his transmission, in the copy of Al-Quṭb, he mentioned the chain of transmitters already mentioned before.
[3]) See Ḥ *adīth* n ° 546.

keep flowing, wait a little longer as a precaution, three days. After that, wash yourself and say your prayer ".

555 - 'Abū' Ubayda narrated, according to Jābir 'Ibn Zayd, that he was informed that the Prophet, that *Allah* the bless and greet him, said ([1]): "The woman who has a flow of blood outside of her period, must do ablution for each prayer ". However, citing the case of Fāṭima Bint 'Abū Ḥubaysh, Jābir said ([2]) that: "'Ā'isha, did not mention that the Prophet, may *Allah* the bless and greet him, had ordered him to do ablution ([3]) for each prayer "([4]).

[1]) Manuscript *(Kha)*, in.
[2]) Having said: Jābir said that these words mark a doubt concerning Ḥ *adīth* required for ablution for each prayer. Looks like Jābir doubted the version of the transmitter. This is why he contested it by means of Ḥ *adīth* 'Aïsha in the case of Fāṭima Bint 'Abī Ḥubaysh. *Allah* is the most learned.
[3]) Manuscript *(Kha)*, that she do her ablution.
[4]) Narrated by 'Abū Dāwūd, chapter: purity, 110 and Ad-Dārimī, chapter: the ablutions, 96.

SALES CHAPTER

32) - "Illicit sales"

556 - Abū 'Ubayda reported, according to Jābir' Ibn Zayd, after 'Ibn' Abbās, that the Prophet, may *Allah* the bless and greet him, said: "Do not meet the caravans ". That is to say: Do not go in front of goods to buy them before they are unloaded in the markets ([1]).

557 - According to the same chain of transmission, the Prophet ([2]), may *Allah* bless him and greet him, forbade the

sale by touch (*Mulāmasa*), sale by jet (*Munābadha*) .-
the sale subordinated to the reach of a female (Ḥ *abl al-*
Ḥ *abala*)
and the sale of what is still in the embryo state
in the female's uterus ". Ar-Rabī 'explains that: - The
selling by touch (*Mulāmasa*), or by simple touch , consists in

1) Reported by 'Aḥmad' Ibn Ḥanbal in his attributed, volume 2/7 - 22 - 63…; Al-Bukhārī, chapter: sales, 71; Muslim, chapter: sales, 14; 'Has drunk Dāwūd, chapter: sales, 43 and Ad-Dārimī, chapter: sales, 33.

2) To have said: following its transmission means of the channel of transmission 'Ibn' Abbās in accordance with the chain of transmitters already mentioned. He quoted it in Al-Quṭb.

compel the buyer to take a fabric for sale when he
touches without giving him the opportunity to examine it. - The
jet sale (*Munābadha*): which consists in selling the object in
throwing it to the buyer who traded it without giving it the
time to consider it. - The sale subordinated to the scope
of a female is to sell the newborn while being
in the belly of the camel. Fertilizations are linked
to males. As for the *madhāmīns* , they mean what
contain the bellies of females (1) **.**

558 - Abū 'Ubayda reported, from Jābir, from
'Anas" Ibn Mālik, may the Prophet, *Allah* bless him and
greet him, banned the sale of fruits before the appearance of
signs of their maturity. He was asked: O Prophet, what
is this sign? The Prophet, may *Allah* bless him and
greet, said: "when the color of the fruit turns red. ".
He added: "For if one of you sells fruit to his brother
which will be destroyed by a natural calamity (before

1) Reported by 'Aḥmad' Ibn Ḥanbal in his attributed, volume 2/379 - 419 - 464…; Al-Bukhārī, chapter: prayer, 10; fixed times (*Mawāqīt*), 30; young, 67, sales, 62; the habit, 20; authorization, 42; Muslim, chapter: sales, 1 - 3; At-Tirmiẓī, chapter: sales, 69; An-Nasā'ī, chapter: sales, 23 - 26; 'Ibn Māja, chapter: businesses, 12; Ad-Dārimī, chapter: easements (*Riqāq*), 28 and Mālik in *Al-Muwa ṭṭ a '* , chapter: sales, 63 - 76; the habit, 17.

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reach maturity) by what right would he take the good of his brother ? "(1).

559 - Abū 'Ubayda reported, according to Jābir' Ibn Zayd, according to 'Abū Sa'īd Al-Khidrī, that the Prophet, that *Allah* bless him and greet him, said: "Let no one, among you, does not offer a higher price than the one his brother already has offered for a commodity ”(2).

560 - 'Abū Sa'īd al-Khidrī also reported (3) that the Prophet, may *Allah* bless him and greet him, forbade the sale of fruits (4) before the appearance of their signs of maturity. This prohibition applies to the seller as well only to the buyer (5).

561 - 'Abū Sa'īd Al-Khidrī reported that the Prophet, may *Allah* bless him and greet him, prohibited the sale at simulated auctions (*Najash*). Ar-Rabī 'clarified that:

1) Reported by Al-Bukhārī, chapter: sales, 87; Muslim, chapter: *Musaqāt* , 16; An-Nasā'ī, chapter: the sales, 29 and Mālik in *Al-Muwa* ṭṭ *a '* , chapter: the sales, 11.

2) See Ḥ *adīth,* n ° 516.

3) Having said: According to 'Abū Sa'ïd concerning this Ḥ *adīth* and his successor. Both are related to the first Ḥ *adīth* and they share the same chain of transmitters.

4) Manuscript *(Kha)* , a fruit.

5) Reported by 'Aḥmad' Ibn Ḥanbal in his attributed, volume 2/7 - 41 - 63…; volume 5/185 - 190 - 192; volume 6 / 70-106; Al-Bukhārī, chapter: legal alms (*Zakāt*), 58; sales, 83 - 85 - 86 - 87. *Musaqāt* , 17; Muslim, chapter: the sales, 49 - 54 - 56 - 59 - 81 ...; 'Abū Dāwūd, chapter: sales, 22; 'Ibn Māja, chapter: shops, 32; Ad-Dārimī, chapter: sales, 21 and Mālik in *Al-Muwa* ṭṭ *a '* , chapter: sales, 10.

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NaJash consists in bringing up a commodity without having intend to buy it (1) (2).

562 - Abū 'Ubayda reported, according to Jābir' Ibn Zayd, according to 'Abū Hurayra, that the Prophet, may *Allah* the bless and greet him, said: "Do not fake the auction for to sell. Do not put the goods up for sale before

have unloaded them at the market. That the city dweller does not sell for the Bedouin and do not let the camels and the sheep without milking them for a few days ". Ar-Rabī 'said: he does not females should not be prevented from nursing their young, in the aim to allow the milk to accumulate in the udder, so that it swells and the buyer thinks it is really huge (3).

563 - 'Abū' Ubayda narrated, according to Jābir 'Ibn Zayd, that he was informed that the Prophet, that *Allah* the bless and greet him, forbade the grabbing, the loan (4) which

1) To have said: do not adhere to it means do not intend to buy it.
2) Reported by 'Aḥmad' Ibn Ḥanbal in his attributed, volume 2/7 - 63 - 108…; volume 3/59 - 68 - 81; Al-Bukhārī, chapter: sales, 60; conditions, 11; the tricks, 6; Muslim, chapter: sales, 13; An-Nasā'ī, chapter: sales, 16 - 17 21 ...; 'Ibn Māja, chapter: trades, 14 and Mālik in *Al-Muwa ṭṭ a'* , chapter: sales, 97.
3) Reported by 'Aḥmad' Ibn Ḥanbal in his attributed, volume 2/274 - 277-287…; Al-Bukhārī, chapter: sales, 58 - 64 - 70, conditions, 8; Muslim, chapter: marriage, 52; sales, 1; the good doing, 30 - 32; 'Abū Dāwūd, chapter: the sales, 44; At-Tirmiẓī, chapter: sales, 65; An-Nasā'ī, chapter: marriage, 70; sales17 - 19 - 21; 'Ibn Māja, chapter: businesses, 14; Ad-Dārimī, chapter: sales, 33 and Mālik in *Al-Muwa ṭṭ a '* , chapter: sales, 96.
4) Having said: a loan in this context means the loan. Likewise, with regard to Ḥ *adīth* following.

results in an interest and the sale of something that is not in our possession (1).

564 - 'Abū' Ubayda narrated, according to Jābir 'Ibn Zayd, may the Prophet, may *Allah* bless him and greet him, prohibits the sale subordinated to a loan and which consists of borrow from someone who will only be reimbursed if they agrees to buy from home (2).

565 - Abū 'Ubayda reported, according to Jābir' Ibn Zayd, according to Anas' Ibn Mālik, that the Prophet, that *Allah* bless him and greet him, forbade to give the fields in rental (3).

566 - Abū 'Ubayda reported, according to Jābir' Ibn Zayd, that 'Abū Sa'īd Al-Khidrī said: The Prophet, that *Allah* bless him and salute him, forbade the so-called sale

" *Muzābana* " and the rent of fields. The so-called sale

1) Narrated in a similar way by 'Aḥmad' Ibn Ḥanbal in his attributed, volume 2/175 - 179 - 205; Al-Bukhārī, chapter: peace, 7; 'Abū Dāwūd, chapter: sales, 55; An-Nasā'ī, chapter: sales, 61 - 71 - 72; Ad-Dārimī, chapter: sales, 26 - 45 and Mālik in *Al-Muwa ṭṭ a '* , chapter: sales, 69 in these terms: "the Prophet, *Allah* bless him and greet him, forbade the borrowing and selling as well as two conditions in the sale and a profit which is not certain ".

2) See Ḥ *adīth,* n ° 563.

3) Reported by 'Aḥmad' Ibn Ḥanbal in his attributed, volume 2/6 - 64; volume 3 / 328 - 389 - 425; volume 4/140 - 143 - 341; Reported by Al-Bukhārī, chapter: authorization, 22; plowing, 18; invasions, 62; Muslim, chapter: sales, 86 - 87 - 99 - 108 - 109 - 111 - 112 - 115; 'Abū Dāwūd, chapter: sales, 30 - 31; An-Nasā'ī, chapter: Al-Aymān, 45; 'Ibn Māja, chapter: pledges, 8 and Mālik in *Al-Muwa ṭṭ a '* , chapter: the rent, 1.

Muzābana consists of selling dry dates for dates still standing. Al-Muhaqala means the rent of fields (1).

567 - Abū 'Ubayda reported, according to Jābir' Ibn Zayd, according to 'Ibn' Abbās, that he was informed that the Prophet, may *Allah* bless him and greet him, forbade the gossip and waste of property. Ar-Rabī 'reported that 'Abu' Ubayda said: Gossip encompasses joke and obscene language. Waste of goods is not to be vigilant (2) in the business of purchasing and sales and thus find themselves a victim of fraud. *Allah* alone knows it (3).

1) Reported by 'Aḥmad' Ibn Ḥanbal in his attributed, volume 1/224 - 313; tome 2/392 - 419 - 484; volume 3/6 - 8 - 60…; volume 5 / 185-190; Al-Bukhārī, chapter: sales, 82 - 93; *Musaqāt* , 17; Muslim, chapter: sales, 59 - 81 - 85-104-105-113; 'Abū Dāwūd, chapter: sales, 31 - 33 ..; At-Tirmiẓī, chapter: sales, 14 - 55 - 62 - 70; An-Nasā'ī, chapter: *Al-'Aymān* , 45; the sales 28 - 33 - 39 - 74; 'Ibn Māja, chapter: businesses, 54; wages, 7 - 8; Ad-Dārimī in the introduction, 28; sales, 23 and Mālik in *Al-Muwa ṭṭ a '* , chapter: sales, 24 - 25.

2) To have said: that the individual does not control himself means that he ignores his situation in state of sale and purchase. They say I discovered his sin to him, that is to say I put him in current.

3) Reported by 'Aḥmad' Ibn Ḥanbal in his attributed, volume 2/327 - 360; volume 4 / 246 - 249 - 254; Al-Bukhārī, chapter: the exhibition, 19; rules of conduct, 2; legal alms (*Zakāt*), 53; Muslim, chapter: judgments (*Al-'Aqdhiya*), 10 - 12 - 13 and Mālik in *Al-Muwa ṭṭ a '* , chapter: the word, 20.

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33) - "Selling with an option and selling with condition "

568 - Abū 'Ubayda reported, according to Jābir' Ibn Zayd, after 'Ibn' Abbās, that the Prophet, may *Allah* the bless and greet him, said: "Both contractors are entitled to the option as long as they are not separated ". Ar-Rabī 'reports according to 'Abū' Ubayda that separation (*Iftirāq*) means the conclusion of the transaction, in other words, the conclusion of the agreement by the seller and the buyer. It is not, therefore of bodily separation as supported by the opinions different from ours. Otherwise, no transaction would be concluded if the contracting parties do not separate for two or three or more days (1).

569 - Abū 'Ubayda reported, from Jābir, from 'Ibn' Abbās, may the Prophet, *Allah* bless him and greet, prohibited two conditions in a sale namely that a man sells a slave to another man for a agreed price provided that the second sells to the first

1) Reported by 'Aḥmad' Ibn Ḥanbal in his attributed, volume 2/4 - 9 - 52; volume 3 / 402 - 425…; volume 5/12 - 17 - 21…; Al-Bukhārī, chapter: sales, 19 - 22 - 42 - 43 - 44 - 46 - 47; Muslim, chapter: sales, 43 - 46 - 47; 'Has drunk Dāwūd, chapter: sales, 51. At-Tirmiẓī, chapter: sales, 26; An-Nasā'ī, chapter: sales, 4 - 8 - 9…; 'Ibn Māja, chapter: businesses, 17; Ad-Dārimī, chapter: sales, 15 and Mālik in *Al-Muwa ṭṭ a '* , chapter: sales, 79.

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another slave for an agreed price (1) or for a fixed by their mutual agreement (2).

570 - Abū 'Ubayda reported, according to Jābir, that 'Ibn' Abbās said: The Prophet, may *Allah* bless him and salute, bought a camel from Jābir 'Ibn' Abd Allah. Jābir sold him this camel on condition of allowing him to ride it on the journey from Mecca to Medina. The

Prophet, may *Allah* bless him and greet him, approved the sale and condition. 'Ibn' Abbās said: the Prophet, that *Allah* bless him and greet him, declared this sale valid, because the condition was not part of the contract. He says also that Tamīm Al-Dārī sold a house by putting the condition of inhabiting it. So the Prophet, may *Allah* the bless and greet him, canceled this sale as the condition was a clause of the contract. It is, however, probable that the sale was canceled because the term to which Tamīm was to release the location was not determined.

571 - Abū 'Ubayda reported, from Jābir, from 'Ibn' Abbās, may the Prophet, *Allah* bless him and greet, said: "When the kinds of goods differ from one of

1) Having said: following a known price, that is to say by everyone and having said or with a price approved by both concerns, above all, both partners.

2) See Ḥ *adīth* sn ° 563 and n ° 564.

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the other, sell them as you want, provided to observe what I have forbidden you ". It is also reported that the Prophet, may *Allah* bless him and greet him, bought a camel against two and that he had declared the sale of one slave against two slaves. Only in this case it it has to be from hand to hand.

572 - Abū 'Ubayda reported, according to Jābir' Ibn Zayd, according to 'Abū Sa'īd Al-Khidrī, that the Prophet, that *Allah* bless him and greet him, said: "When we sell palm trees already fertilized, the fruits return to the seller at unless otherwise stipulated by the buyer " (1).

573 - 'Abū' Ubayda reported, according to Jābir 'Ibn Zayd, may 'Ā'isha, may *Allah* be pleased with her, said: Three legal species (Ḥ *adīth*) (2) were promulgated on the subject from Barīra (3).

1) Reported by 'Aḥmad' Ibn Ḥanbal in his attributed, volume 2/6 - 9 - 63…; Al-Bukhārī, chapter: sales, 90; *Musaqāt* , 17; the conditions, 2; Muslim,

chapter: sales, 9 - 75; 'Abū Dāwūd, chapter: sales, 42 and' Ibn Māja,
chapter: trade, 31.
[2]) Having said: Ḥ *adīth* to refer to the previous Ḥ *adīth* quoted at the end of the
chapter: divorce.
[3]) See Ḥ *adīth* n ° 535.

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34) - "The usury, the dissolution of the sale and the fraud '

574 - Abū 'Ubayda reported, according to Jābir' Ibn Zayd, after 'Ibn' Abbās, that the Prophet, may *Allah* the bless and greet him, said: "Gold against gold, silver against money, wheat against wheat, barley against barley, salt against sea salt hand to hand ([1]) ”([2]).

575 - Abū 'Ubayda reported, according to Jābir' Ibn Zayd, according to 'Abū Sa'īd Al-Khidrī, that the Prophet, that *Allah* bless him and greet him, said: "Do not sell gold against gold or silver against silver or wheat against wheat unless it's a tie against tie.
When these various kinds of goods are different from each other others, do not sell them forward ([3]) ”([4]).

576 - 'Abū' Ubayda reported, according to Jābir, that he been informed that Ṭalḥa 'Ibn' Ubaydullah sought someone to change him from gold to silver. Ṭalḥa took the gold in his hand and wielded it then he said: Let's wait until my

[1]) Manuscript *(Kha)* , hand.
[2]) Reported by 'Aḥmad' Ibn Ḥanbal in his attributed, volume 3/50 - 66 - 97; volume 5/320; Muslim, chapter: *Musaqāt* , 81 - 82 - 83 and 'Ibn Māja, chapter: the shops, 48.
[3]) Manuscript *(Kha)* , delaying the sale and purchase.
[4]) Reported by Muslim, chapter: *Musaqāt* , 76 - 80; An-Nasā'ī, chapter: the sales, 43- 44 46 - 47 - 50 and 'Ibn Māja, chapter: businesses, 48.

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treasurer comes back from the forest. 'Umar' Ibn al-Khaṭṭāb who was present and who had heard everything, said: By *Allah* , I do not will leave only when this matter is concluded between you.

For, I heard the Prophet, may *Allah* bless him and
salute, say: "Gold for silver constitutes usury unless this
either from hand to hand. It is the same for wheat,
dates and barley ”(1).
577 - Ar-Rabī 'reported that' Ubāda 'Ibn' Aṣ-
Ṣāmit said: During an expedition under the command
from Mu'āwiya we have made a booty of gold and silver.
Mu'āwiya ordered someone to sell them to people
against their donations. People rushed there but 'Ubāda them
defended them. So people returned them. A man
went to Mu'āwiya to complain. Mu'āwiya a
preached. He said: What do these people have? They attribute to
Prophet, may *Allah* bless him and greet him, from the Ḥ *adīth* s that
did not hear from him. 'Ubāda stood up and said: By *Allah* ,
I only say what I heard from the mouth of the Prophet,
may *Allah* bless him and greet him, even if Mu'āwiya him

1) Reported by 'Aḥmad' Ibn Ḥanbal in his attributed, volume 1/24 - 45; Al-
Bukhārī, chapter: sales, 54 - 74 - 76; Muslim, chapter: *Musaqāt* , 79; 'Has drunk
Dāwūd, chapter: sales, 12; At-Tirmiẓī, chapter: sales, 24; An-Nasā'ī,
chapter: sales, 41 - 42 - 43 - 44; 'Ibn Māja, chapter: businesses, 48; Ad-
Dārimī, chapter: sales, 41 and Mālik in *Al-Muwa ṭṭ a '* , chapter: sales, 38.

disapproved. He said: The Prophet, may *Allah* bless him and
salute, has, in fact, said: "Do not sell gold for gold, nor
money for money, neither wheat for wheat, nor
barley for barley nor salt for salt unless this
not from hand to hand, in equal quantity and quality "
(1).
578 - Abū 'Ubayda, reported, according to Jābir' Ibn
Zayd, after 'Ibn' Abbās, that the Prophet, may *Allah* the
bless and greet him, bought a camel giving as
price two more camels and he allowed to sell a
slave for two slaves (2) on condition that the sale is
concludes from hand to hand.
579 - Abū 'Ubayda reported, according to Jābir' Ibn

Zayd, according to 'Abū Sa'īd Al-Khidrī, that the Prophet, that *Allah* bless and greet him, appointed an agent in Khaybar . He brought dates of the so-called Janīb species. The Prophet, may *Allah* bless him and greet him, said to him: that all Khaybar dates are of this quality? " The man said: No, by *Allah* , in exchange for a S *at '* these dates we take two Ṣ to *'* and even three from another quality. So the Prophet, may *Allah* bless him and greet him,

1) See Ḥ *adīth,* n ° 575.

2) Manuscript *(Kha)* , one slave for two.

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said, "Don't do that anymore." Sell all the other dates for money and buys Janībs with money ”(1).

580 - Abū 'Ubayda reported, according to Jābir according to 'Abū Sa'īd, may the Prophet, *Allah* bless him and greet him, tolerated the sale of 'Ariyyā fruits for dates ripe and dry. Ar-Rabī 'reported, according to Jābir, who said: I was informed of this by Zayd Ibn Thābit who reports according to a Ḥ *adīth* attributed to the Prophet, that *Allah* the bless and greet him. Ar-Rabī 'adds that Al- *' Aryāyā* were palm trees whose owner donated (their fruit) to another, then he would say to him: "There is nothing about me that belongs to you ”. It is then tolerated for the donor to buy donated the fruits of this palm against dry dates ” (2).

581 - Abū 'Ubayda reported, from Jābir, from 'Ibn' Abbās, that 'Abū Rāfi', the freedman of the Prophet, that *Allah* bless him and greet him, said: The Prophet, may *Allah* the bless and greet him, borrowed a camel. Receiving then the camels that came back to him as alms

1). Reported by Al-Bukhārī, chapter: sales, 89; agency, 3; Muslim, chapter: *Musaqāt* , 95 and Mālik in *Al-Muwa ṭṭ a '* , chapter: sales, 20 - 21.

2) Reported by 'Aḥmad' Ibn Ḥanbal in his attributed, volume 2/5; volume 5/181 - 182- 188…; Al-Bukhārī, chapter: *Musaqāt* , 17; sales, 83…; Muslim, chapter: sales, 64 - 66 - 71; At-Tirmiẓī, chapter: sales, 62; An-Nasā'ī, chapter: sales, 34 - 35 and Mālik in *Al-Muwa ṭṭ a '* , chapter: sales, 14.

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legal, the Prophet, may *Allah* bless him and greet him,
asked 'Abū Rāfi' to go and give one of these camels to
the man who had lent him the camel. 'Abū Rāfi' has him
said: I only found camels four years old, from
good breed ". The Prophet, may *Allah* bless him and greet him,
said, "Give him one of those camels, the men
the best are those who acquit the best of what they
must "(1).

582 - Abū 'Ubayda reported, from Jābir, from
'Ibn' Abbās, may the Prophet, *Allah* bless him and
salute, said: "He who deceives us cannot be
ours; as is the one who is not kind to
our little ones and the one who does not respect our elders "(2).

1) Reported by 'Aḥmad' Ibn Ḥanbal in his attributed, volume 2 / 377- 393 - 416;
volume 6 / 390. Narrated by Al-Bukhārī chapter: legal alms (*Zakāt*), 5 - 6;
the loan, 4 - 6 - 7; the donation, 23 - 25. Muslim, chapter: *Musaqāt* , 118 - 122 ...;
'Abū Dāwūd, chapter: sales, 11; At-Tirmiẓī, chapter: sales, 73 - 75; Year-
Nasā'ī, chapter: sales, 64 - 103; 'Ibn Māja, chapter: alms, 16; the
shops, 62; Ad-Dārimī, chapter: sales, 31 and Mālik in *Al-Muwa ṭṭ a '* ,
chapter: sales, 89.

2) Narrated in a similar way by 'Aḥmad' Ibn Ḥanbal in his attributed,
volume 2/50 - 242 - 417; Volume 3/466; volume 4/45; Muslim, chapter: *Al-'Aymān* ,
164.; 'Abū Dāwūd, chapter: sales, 50 and At-Tirmiẓī, chapter: sales, 10
in these words: "The Prophet, may *Allah* bless him and greet him, passed by a **th**
pot containing a meal, he made his hand penetrate it. His fingers are wet.
He said: what is that, mister food seller? He answers him:
this is due to the effect of the rain, Prophet of God. So he replies why you don't
not show people to find out? Anyone who commits a
fraud does not belong to our community ".

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583 - According to the same chain of transmission (1), the
Prophet, salvation be upon him, said: "When the two
genera are differentiated "the Ḥ *adīth* (2) (3).

584 - Ar-Rabī 'reported, from' Ubāda 'Ibn' Aṣ-
Ṣāmit, may the Prophet, may *Allah* bless him and greet him,

says: "When goods are different in gender, sell them as you want ”(4).

585 - Abū 'Ubayda reported, according to Jābir' Ibn Zayd, after 'Ibn' Abbās, that the Prophet, may *Allah* the bless and greet him, was once requested during a sterile year when prices had soared, to quote the prices of food, but he refused to do so and said: "It is *Allah's* alone, who gives with abundance or scarcity, that belongs to him the right to fix prices. So, implore *Allah* ”(5).

586 - Abū 'Ubayda reported, according to Jābir' Ibn Zayd, according to 'Abū Hurayra, that the Prophet, may *Allah* the bless and greet him, said: "Whoever finds, in a

1) Having said: following its transmission, means 'Ibn' Abbās according to the chain transmitters already mentioned in the copy of Al-Quṭb.

2) To have said the Ḥ *adīth* is to refer to its previous place, chapter la sale with chlorine and under condition.

3) See Ḥ *adīth*, n ° 571.

4) See Ḥ *adīth* s, *nos.571* and 583.

5) Reported by 'Aḥmad' Ibn Ḥanbal in his attributed, volume 2/156 - 286; 'Has drunk Dāwūd, chapter: sales, 49; 'Ibn Māja, chapter: businesses, 27; the invocation, 10 and Ad-Dārimī, chapter: sales, 13.

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man declared insolvent, an object belonging to him, has more as of right as any other person on this object ”(1).

587 - Abū 'Ubayda reported, from Jābir, from 'Ibn' Abbās, may the Prophet, *Allah* bless him and greet, said: "The withdrawal of joint ownership (*Shuf'a*) is a right exclusive for the co-owner. Pledge (*Al-Rahn*) commits only after taking possession (*Al-Qabdh*). Whoever borrows a thing must return a thing equivalent ”(2).

35) - The Sentences

588 - Abū 'Ubayda reported, according to Jābir' Ibn Zayd, after 'Ibn' Abbās, that the Prophet, may *Allah* the bless and greet him, said: "Actually, I'm just a man like you. When you argue in front of me, it may be

may one of you be more eloquent in your plea than
the other and which I judge in his favor according to his speech. If he
sometimes I favor one of you by granting him a
1) Reported by 'Aḥmad' Ibn Ḥanbal in his attributed, volume 2/228 - 258; 'Has drunk
Dāwūd, chapter: sales, 74; At-Tirmiẓī, chapter: sales, 36; An-Nasā'ī,
chapter: sales, 95; 'Ibn Māja, chapter: the sentences, 26 and Mālik in *Al-*
Muwa ṭṭ a ' , chapter: sales, 88.
2) Narrated in a similar way by 'Ibn Māja, chapter: joint *possession* (*Al-Shuf'a*),
4. It was also quoted by the author of *Kanz Al-'Ummāl* , volume *7/17693* in these terms:
"No withdrawal of joint ownership for a partner concerning his partner if he has preceded him by
the purchase, neither for an irresponsible child, nor for an absentee ".

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thing that belongs to his adversary, that he does not take it.
Because, then, I would only have given him a piece of
hell ". Ar-Rabī 'said: that more eloquent means more
rigorous, more influential and more convincing (1).

589 - 'Abū' Ubayda narrated, according to Jābir 'Ibn
Zayd, may the Prophet, *Allah* bless and greet him, said:
"The judge arrives on the day of resurrection with his hands tied;
it is his justice that frees him or his injustice that throws him
in hell "(2).

590 - Abū 'Ubayda reported, having heard
some companions say that the Prophet, may *Allah* the
bless and greet him, said: "He who arbitrates a dispute
between two parties will have like slaughtering his own person
without using a knife "(3).

591 - Abū 'Ubayda reported, according to Jābir' Ibn
Zayd, according to 'Ibn Mas'ūd that the Prophet, may *Allah* the
1) Reported by 'Aḥmad' Ibn Ḥanbal in his attributed, volume 3/33; volume 5/41 -
454; Al-Bukhārī, chapter: tricks, 10, prayer, 31; iniquities, 16; the
sentences, 20 - 29 - 31; Muslim, chapter: 'the judgments (*Al-'Aqdhiya*), 5; the
virtues, 140; the beneficent, 88 - 89 - 95; 'Abū Dāwūd, chapter: purity, 93; the
judgments (*'Aqdhiya*), 7; At-Tirmiẓī, chapter: prayer, 110; sentences, 11;
An-Nasā'ī, chapter: the judges, 13 - 33; forgetting, 25 - 26; 'Ibn Māja, chapter: the
wages, 15; the call to prayer, 129 - 133 - 192; sentences, 5; Ad-Dārimī,
chapter: virtues, from the Koran, 1 and Mālik in *Al-Muwa ṭṭ a '* , chapter: *' Aqdhiya* , 1.
2) Narrated by 'Abū Dāwūd, chapter: judgments (*' Aqdhiya*), 2.
3) Reported by 'Aḥmad' Ibn Ḥanbal in his attributed, volume 2/230 - 365; 'Has drunk
Dāwūd, chapter: judgments (*'Aqdhiya*), 1; At-Tirmiẓī, chapter: the sentences, 1
and 'Ibn Māja, chapter: the sentences, 1.

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bless and greet him, said: "To overwhelm a debtor with embarrassment (1) is an illegal act. Whoever wrongly claims what does not no right and whoever denies what he owes (2) are ungodly ".

592 - Abū 'Ubayda reported, according to Jābir' Ibn Zayd, according to Ibn 'Abbās, that the Prophet, may *Allah* the bless and greet him, said: "It is incumbent upon the one who presents the request to provide testimonial evidence and to the defendant of take an oath "(3).

593 - According to the same chain of transmitters, the Prophet, may *Allah* bless him and greet him, said: "If each

1) Having said: monopolizing the poor means trying to force them to pay their debts because one who insists on him in his state of poverty knowing that he is incapable to pay his debts, he harms and humiliates him. Such an act and in this state difficulty is unlawful.

2) Manuscript *(Kha)* , for what is.

3) Reported by 'Aḥmad' Ibn Ḥanbal in his attributed, volume 1/253 - 288 - 343 …; volume 2/70; Al-Bukhārī, chapter: the pledge, 6 - 20 - 23; testimonials, 1; genesis of the sura, 3/3; Muslim, chapter: *'Aqdhiya* , 1 - 2; 'Abū Dāwūd, chapter: *'Aqdhiya* , 23; At-Tirmiẓī, chapter: the sentences, 12; An-Nasā'ī, chapter: judges, 36 and 'Ibn Māja, chapter: sentences, 7.

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of both parties (1), during a legal debate, must lend oath, the oath must be referred to one of them "(2).

594 - According to 'Ā'isha, may *Allah* be pleased with her, the Prophet, may *Allah* bless him and greet him, said: don't you want me to tell you who is the best witnesses? ". The people said: Yes, O Prophet. The Prophet, may *Allah* bless him and greet him, said: "It is he who delivers his testimony before he is asked "(3).

595 - 'Abū' Ubayda narrated from Jābir 'Ibn Zayd that he was informed that a man said Bashīr drove his son Al-Nu'mān to the Prophet, may *Allah* bless him and

greeted him and said: I gave my son here is a slave
that was in my possession. The Prophet, may *Allah* the
bless and greet him, said: "Have you also given one to

[1]) Having said: there is a summit that links two individuals who take an oath.
The explainer invites us to reflect on this question. It may be a
toss between the two sermons or something similar. In this
case, the meaning of the oath is raised during a discrepancy who will be the first to take
oath.

[2]) It may be that *peut adīth* means that when the two parties do not agree
on which of them must be sworn in first, in this case it is necessary to resort to the
draw.
If neither party provides testimonial evidence, or if each of them
provides one, the judge designates by lot, the party to whom the oath must
to be referred; if she swears, the property is awarded to her

[3]) Reported by 'Aḥmad' Ibn Ḥanbal in his attributed, volume 1/18; volume 4/115
- 116; Volume 5/193; Muslim, chapter: *'Aqdhiya* , 19; 'Abū Dāwūd, chapter:
'Aqdhiya , 13; At-Tirmiẓī, chapter: the testimonies, 1; 'Ibn Māja, chapter: the
sentences, 28 and Mālik in *Al-Muwa ṭṭ a '* , chapter: *' Aqdhiya* , 3.

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each of your children? asked the prophet ”. Bashīr a
says: No. The Prophet, may *Allah* bless him and greet him, said:
"Make your testimony always be true" ([1]).

596 - Abū 'Ubayda reported having been informed that
the Prophet, may *Allah* bless him and greet him, said:
reconciliation is the best sentence ”or,“ is
in the first rank of sentences ”. It is allowed to proceed to
such arbitration, unless it is a reconciliation at
price of the prohibition of something lawful or at the
the price of permission from that which is unlawful. Reconciliation
is the means which best protects any judge from committing
an error and to be responsible for an injustice ([2]).

597 - Abū 'Ubayda reports, according to Jābir' Ibn
Zayd, that 'Ibn' Abbās said:
“Two men have come to submit their
dispute to the Prophet, may *Allah* bless and greet him. Mon
of them said: Decide among ourselves according to the Book of *Allah* .
The other said: He is right. Decide between us according to the book
from *Allah* and give me the floor. The Prophet, may *Allah* the

[1]) Reported by 'Aḥmad' Ibn Ḥanbal in his attributed, volume 4/268 - 269 - 271

…; Al-Bukhārī, chapter: the gift, 12; Muslim, chapter: the gifts, 9-10-17; At-Tirmiẓī, chapter: the sentences, 30; An-Nasā'ī, chapter: bees, 1; 'Ibn Māja, chapter: the gift, 1 and Mālik in *Al-Muwa ṭṭ a '* , chapter: *' Aqdhiya* , 39.
2) Reported in a similar way by Ad-Darāquṭnī, volume 3/27 with the word: "Reconciliation is allowed between Muslims".

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bless and greet him, said, "Speak,". The man said: My son having had an illicit relationship with the wife of this man with whom he was employed (1), I was told that my son had to be stoned. I then redeemed my son's life for a hundred sheep and a slave. Then the people of science that I consulted told me that my son had to undergo a hundred lashes and a one-year exile while the woman (2) was to be stoned. The Prophet, may *Allah* bless him and greet him, said: "By Him who disposes of my soul, I will decide among yourselves according to the Book of *Allah* . The hundred sheep and the slave will be returned to you ". The Prophet, that *Allah* bless him and greet him, made him give a hundred strokes of whips at this man's son and exiled him for a year. He has ordered 'Anīs Al-'Aslamī to go and find the wife of the other to collect his confession. He has the right to stone her if she admitted the facts. The woman confessed and she was stoned (3).

1) Having said: synonym of employee, form and meaning.
2) Manuscript *(Kha)* , means: his wife.
3) Reported by 'Aḥmad' Ibn Ḥanbal in his attributed, volume 3/115 - 116; Al-Bukhārī, chapter: the sentences, 39; conciliation, 5; *'A ḥ ād* , 1; the conditions, 9; *'Aymān* , 3; limits, 30 - 34- 38 - 46.; the warriors, 15 - 19 - 23 - 31; Muslim, chapter: limits, 25; 'Abū Dāwūd, chapter: limits, 25; At-Tirmiẓī, chapter: limits, 8; An-Nasā'ī, chapter: the judges, 22; 'Ibn Māja, chapter: limits, 7; Ad-Dārimī, chapter: the limits, 12 and Mālik in *Al-Muwa ṭṭ a '* , chapter: limits, 6 ..

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598 - Abū 'Ubayda reported, according to Jābir' Ibn Zayd, after 'Ibn' Abbās, that the Prophet, may *Allah* the bless and greet him (1), said: "The wealthy man who delays a

payment commits iniquity ”(2).
599 - Abū 'Ubayda reported, according to Jābir' Ibn Zayd, after 'Ibn' Abbās, that the Prophet, may *Allah* the bless and greet him, had allowed Hind Bint 'Utba, who had complained about her husband 'Abū Sufyān' Ibn Ḥarb because that he did not meet his expenses and those of his children and to take enough of his money without notifying him " (3).
600 - 'Abū' Ubayda narrated from Jābir 'Ibn Zayd according to 'Abū Sa'īd Al-Khidrī that the Prophet, that *Allah* bless him and greet him, said: "We do not have to answer wounds from an animal (Ḥ *adīth*) (4), from a

1) Manuscript *(Kha)* , means: on him.
2) Reported by 'Aḥmad' Ibn Ḥanbal in his attributed, volume 2/71 - 245 - 254 …; Al-Bukhārī, chapter: the mandates, 1 - 2; the loan, 12; Muslim, chapter: Al-*Musaqāt* , 33. Narrated by 'Abū Dāwūd, chapter: sales, 10; At-Tirmiẓī, chapter: sales, 68; An-Nasā'ī, chapter: sales, 100 - 101; 'Ibn Māja, chapter: alms, 8; Ad-Dārimī, chapter: sales, 48 and Mālik in *Al-Muwa* ṭṭ *a '* , chapter: sales, 84.
3) Reported by 'Aḥmad' Ibn Ḥanbal in his attributed, volume 6/39 - 50 - 206; Al-Bukhārī, chapter: sales, 95; expenses, 9 - 14; sentences, 28; Muslim, chapter: limits, 25; 'Abū Dāwūd, chapter: *' Aqdhiya* , 7; An-Nasā'ī, chapter: judges, 31 and Ad-Dārimī, chapter: marriage, 57.
4) Having said: Ḥ *adīth,* an allusion to its place before from the beginning of the chapter legal alms.

fall into a shaft or mine. For objects buried, the tithe is the fifth ”(1).
601 - Abū 'Ubayda narrated from Jābir' Ibn Zayd after 'Ibn' Abbās that the Prophet, may *Allah* the bless and greet him, said: "He who appropriates a land which he exploited for ten years while his adversary did not oppose while being a witness, this land will come back to the one who appropriated it and exploited it. No argument will only be in favor of his opponent ”.
602 - Abū 'Ubayda narrated, according to Jābir' Ibn Zayd, that he was informed, according to Jābir 'Ibn' Abd Allah, that

the Prophet, may *Allah* bless him and greet him, said:
building given as a life annuity to someone and their heirs,
will become the definitive property of the donee ”(2).

36) - "Stoning and legal penalties"

603 - 'Abū' Ubayda reported, according to Jābir, having
been informed that the Prophet, may *Allah* bless and greet him,
said: "Must observe chastity [must not indulge in

1) See Ḥ *adīth*, n ° 334.
2) Reported by 'Aḥmad' Ibn Ḥanbal in his attributed, volume 3/399; Muslim,
chapter: donations, 20-24; 'Abū Dāwūd, chapter: sales, 86; At-Tirmiẓī,
chapter: the sentences, 15; An-Nasā'ī, chapter: *Al-'Umra* , 3 and Mālik in *Al-Muwa* ṭṭ *a '* , judgments (*' Aqdhiya*), 43.

illicit intercourse] anyone who owns a slave, of
same as any slave owned by a master ”.
604 - Abū 'Ubayda related that Jābir said: The
stoning, circumcision, personal hygiene and prayer
odd are traditions whose practice is mandatory
(1). As for the odd prayer, it is an answer to the word
of the Prophet, may *Allah* bless him and greet him, addressed to his
Companions: " *Allah* has given you another prayer to
observe which is the odd prayer ”(2).
605 - 'Abū' Ubayda reported, according to Jābir, that
Sa 'd' Ibn 'Ubāda asked the Prophet, that *Allah* the
bless and greet him, saying: Do you see if I find a
man doing adultery with my wife. Should i leave it
so until I bring back four witnesses (3)? The
Prophet, may *Allah* bless him and greet him, said: "Yes" (4).
606 - Abū 'Ubayda reported, according to Jābir, that a
man named 'Āṣim' Ibn 'Uday Al-Anṣārī came to say
to the Prophet, may *Allah* bless and greet him: O Prophet,

1) Manuscript *(Kha)* , bonds.
2) See Ḥ *adīth* n ° 192.
3) Manuscript *(Kha)* , witnesses.
4) Reported by 'Aḥmad' Ibn Ḥanbal in his attributed, volume 2/465; Muslim,
chapter: the curse, 15; 'Abū Dāwūd, chapter: blood prices (*Ad-Diyāt*),
12 and Mālik in *Al-Muwa* ṭṭ *a '* , chapter: judgments (*' Aqdhiya*), 17; limits,

do you see if a man surprises someone with his wife
and kill him, will you sentence him to death?
How else should he act?
The Prophet, may *Allah* bless him and greet him,
disapproved of the question to such an extent that he reproached
to this man who was deeply touched. Then a
another man named 'Uwaymir al-'Ajlānī, came to pose the
same question to the Prophet, may *Allah* bless and greet him,
who told him: "There has been a revelation about your
companion and you (1) and. Go and bring her ". When they are
presented, he and his wife, they both lent the
oaths of anathema in the presence of the Prophet, may *Allah* the
bless and greet him. So he immediately declared them separate.
Ar-Rabī 'reported, from' Abū 'Ubayda, that the woman
is now forbidden, forever, to her husband, even if she
marries another who dies or who repudiates her (2).
607 - Abū 'Ubayda reported, according to Jābir, that
'Ibn' Umar said: "The Jews went to the
Prophet, may *Allah* bless him and greet him, to tell him that a
man and woman from their community fornicated. The

1) Manuscript *(Kha)* , has been revealed.
2). Narrated by Muslim, chapter: curses, 1; 'Abū Dāwūd, chapter: the
divorce, 27; An-Nasā'ī, chapter: divorce, 7 - 18 - 35; Ad-Dārimī, chapter: the
marriage, 39 and Mālik in *Al-Muwa ṭṭ a '* , chapter: divorce, 34.

Prophet, may *Allah* bless him and greet him, said: "What
said in the pentateuch about stoning? ". they have
says: We must wither away them and inflict the punishment of the whip. 'Abd
Allah 'Ibn Salām said to them: You are lying, it says that they
must be stoned. Bring in the Pentateuch and let's check. We
brought the Pentateuch. One of the Jews put his hand

on the passage of stoning and read what preceded this passage and what followed. 'Abd Allah' Ibn Salām him says: Take off your hand. Once the hand was raised, we found the passage relating to stoning (1). Right now the Jews have said: It is true, O Muḥammad, there is a passage on the stoning. The two culprits were then stoned on order of the Prophet, may *Allah* bless and greet him. 'Ibn 'Umar said: I then saw the man leaning (2) on the woman to protect her from the stones that were thrown at them (3).

608 - Abū 'Ubayda narrated from' Abū Sa'īd Al-Khidrī that a man, in the time of the Prophet, may *Allah* the

1) Manuscript *(Kha)* , sparkle.
2) Manuscript *(Kha)* , on.
3) Reported by 'Aḥmad' Ibn Ḥanbal in his attributed, volume 2/5 - 17; Al-Bukhārī, chapter: the funeral, 60, the merits (*Manāqib*), 26; genesis of sura 3/6; the refuge, 6 - 16; uniqueness 51; Muslim, chapter: limits, 26 - 27; 'Abū Dāwūd, chapter: prayer, 23; limits, 25; Ad-Dārimī, chapter: the limits, 15 and Mālik in *Al-Muwa ṭṭ a '* , chapter: limits, 1.

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bless and greet him, had cursed his wife and refused to recognize the child to whom she had given birth. The Prophet, may *Allah* bless him and greet him, declared the marriage dissolved and assigned the child to the female (1).

609 - Abū 'Ubayda reported, according to Jābir that 'Ā'isha, may *Allah* be pleased with her, said:' Utba 'Ibn 'Abū Waqqāṣ was testamentary guardian of the son of his Zam'a slave. He said: The son of the woman Zam'a is my son, take it around you. The year of the conquest of the Mecca, Sa'da wanted to take the child. He said: This is the son (2) of my brother and he entrusted it to me. But, 'Abd' Ibn Zam'a protested, saying: This is my brother, the son of my father's slave, born from his bed. The two adversaries brought their case before the Prophet, may *Allah* the bless and greet him. When each of them presented their

arguments, the Prophet, may *Allah* bless him and greet him, said, “The child is yours, O 'Abd' Ibn Zum'a. He said also: The child belongs to the diaper and the adulterous woman

[1]) Reported by 'Aḥmad' Ibn Ḥanbal in his attributed, volume 2/7 - 64 - 126; Al-Bukhārī, chapter: genesis of sura 4/24; divorce, 35; bonds, 17; 'Abū Dāwūd, chapter: divorce, 27; 'Ibn Māja, chapter: divorce, 27 and Mālik in *Al-Muwa ṭṭ a '* , chapter: divorce, 35.

[2]) Manuscript *(Kha)* , and where.

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(' *Āhir*) must be stoned ”. The Prophet, may *Allah* bless him and greet him, said to his wife Sawda Bint Zum'a: "Veil-you in front of the child, because of his resemblance ([1]) to 'Utba. 'Aisha said: He did not see him again until the day of the resurrection. Ar-Rabī 'said: *Al* -' *Āhir* means adultery and the use of stones signifies stoning ([2]).

610 - Abū 'Ubayda reported, according to Jābir' Ibn Zayd, that 'Ibn' Abbās said:

“Two men have come to submit their dispute to the Prophet, may *Allah* bless and greet him. Mon of them said: Decide among us according to the Book of *Allah* Ḥ *adīth* ([3]) ([4]).

611 - Abū 'Ubayda reported, according to Jābir' Ibn Zayd, may 'Ā'isha, may *Allah* be pleased with her, said: I have heard the Prophet, may *Allah* bless and greet him, say:

“The amputation penalty (*Qa ṭ '*) can only be applied

[1]) Manuscript *(Kha)* , seeming to.

[2]) Reported by 'Aḥmad' Ibn Ḥanbal in his attributed, volume 1/59 - 65 - 104; volume 4/186 - 187 - 238 ...; volume 5/227 - 326; volume 6/129 - 200 - 237; Al-Bukhārī, chapter: wills, 4, sales, 3 - 100; invasions, 53; the bonds, 18 - 28; limits, 23; sentences, 29; Muslim, chapter: breastfeeding, 36 - 38.; 'Abū Dāwūd, chapter: divorce, 34; At-Tirmiẓī, chapter: breastfeeding, 8, wills, 5; An-Nasā'ī, chapter: divorce, 48; 'Ibn Māja, chapter: marriage, 59; wills, 6; Ad-Dārimī, chapter: marriage, 41; obligations, 45 and Mālik in *Al-Muwa ṭṭ a '* , chapter: *Al-Aq ḍ iya* , 20.

[3]) To have said the Ḥ *adīth* is to allude that it was quoted previously in the chapter, the sentences.

[4]) See Ḥ *adīth* supra n ° 597.

when the value of the stolen object is a quarter of a dinar or more ”(1).

612 - Abū 'Ubayda reported, from Jābir, from 'Abū Sa'īd Al-Khidrī, may the Prophet, may *Allah* bless him and salute him, had a thief's hand cut off from a shield whose value was four *Dirhams* . Ar-Rabī 'said: the shield means the tunic (2).

613 - Abū 'Ubayda reported, according to Jābir' Ibn Zayd, after 'Ibn' Abbās, that the Prophet, may *Allah* the bless and greet him, was asked about the slave who fornicating while not being married. The Prophet, may *Allah* bless him and greet him, said: "If she fornicates, inflict whip penalty. If she does it again, give her the whip. If she does it again, give her the whipping punishment. Then, if she does it again, give her the whip, then sell it even for a piece of rope " (3).

1) Reported by 'Aḥmad' Ibn Ḥanbal in his attributed, volume 6/36 - 104 - 163; Muslim, chapter: the limits, 1 - 2 - 4; At-Tirmiẓī, chapter: limits, 16; An-Nasā'ī, chapter: the thief, 9 - 10; 'Ibn Māja, chapter: limits, 22; Ad-Dārimī, chapter: limits, 4 and Mālik in *Al-Muwa ṭṭ a '* , chapter: limits, 24 - 25 - 27.

2) Narrated by Al-Bukhārī, chapter: limits, 13; Muslim, chapter: the limits, 5 and An-Nasā'ī, chapter: the thief, 10.

3) Reported by 'Aḥmad' Ibn Ḥanbal in his attributed, volume 2/249 - 376 - 422; volume 4/116 - 117 - 343; volume 6/65; Al-Bukhārī, chapter: liberation, 17; the limits, 35; sales, 66; Muslim, chapter: limits, 32; 'Abū Dāwūd,

37)

- "Stray beasts"

614 - Abū 'Ubayda reported, according to Jābir' Ibn Zayd, after 'Ibn' Abbās, that the Prophet, may *Allah* the bless and greet him, said: "He who keeps a stray beast, gets lost by this act ”. He also said: "Whoever takes a stray beast belonging to a faithful, exposed to the fire of

hell ”(1).

615 - According to the same chain of transmitters, 'Ibn 'Abbās (2) reported that the Prophet, *Allah* bless him and greet him, was asked about the stray sheep that has is the subject of a find. He said, "Take it for it will be at you, your brother, or the wolf ”. He was then told: What if is it a stray camel? Her face blushing with anger, the Prophet, said, “Leave him alone. This animal has steps resistant. He will know how to find water and he will eat shrubs until its owner finds it ”. Ar-

chapter: limits, 32; At-Tirmiẓī, chapter: limits, 8; 'Ibn Māja, chapter: limits, 14; Ad-Dārimī, chapter: the limits, 18 and Mālik in *Al-Muwa ṭṭ a '* , chapter: limits, 14.

1) Reported by 'Aḥmad' Ibn Ḥanbal in his attributed, volume 4/25; volume 5/80; Al- Tirmiẓī, chapter: the drinks, 11; 'Ibn Māja, chapter: the found object (*Al-Laq ṭ a*), 1 and Ad-Dārimī, chapter: sales, 61.

2) Having said: following the transmission of 'Ibn' Abbās. In the copy the Pole, it was mentioned the chain of transmitters. This is 'Abū' Ubayda reported from Jābir 'Ibn Zayd after' Ibn 'Abbās. According to the Prophet, may *Allah* bless him and greet him, that a Bedouin asked him about Ḥ *adīth* .

Rabī 'explains that the word "besides" is used by the Prophet, may *Allah* bless him and greet him, to say that the camel can last a long time without water because it retains it in the stomach for a long time (1).

38) - "Found objects "

616 - According to the same chain of transmitters, 'Ibn' Abbās (2) reported that a Bedouin visited the Prophet, may *Allah* bless him and greet him, and questioned him at subject of found objects. The Prophet, may *Allah* bless him and greet him, said: "Make known your find for a year, then retain the nature of the scholarship and its closing. If someone comes to claim it and you make one exact description give it, otherwise have the content

1) Reported by 'Aḥmad' Ibn Ḥanbal in his attributed, volume 2/180 - 186 - 203; volume 4/115 - 117; Al-Bukhārī, chapter: science, 27; *Musaqāt* , 12; *Al-Laq ṭ a* , 2 - 4 - 9 - 11; divorce, 22; Muslim, chapter: *Al-Laq ṭ a* , 1 - 2 - 5; 'Abū Dāwūd,

chapter: the object found (*Al-Laq ṭ a*); At-Tirmiẓī, chapter: sentences, 35; 'Ibn Māja, chapter: the found object (*Al-Laq ṭ a*), 1- 2 and Mālik in *Al-Muwa ṭṭ a '* , chapter: judgments (*'Aqdhiya*), 46.

[2]) Having said: From the version of 'Ibn' Abbās. In the copy of Al-Quṭb, he has been cited the chain of transmitters. This is This is 'Abu' Ubayda reported after Jābir 'Ibn Zayd after' Ibn 'Abbās. According to the Prophet, may *Allah* the bless and greet him, that a Bedouin asked him about Ḥ *adīth* .

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for yourself ". Ar-Rabī 'said: *Al -' Afas* means *Al - Wi ' a'* and *Al - Wika '* means the thread with which it is tied ([1]).

617 - From the same chain of transmitters, 'Ibn 'Abbās said that Zayd Ibn Thābit picked up a purse containing one hundred dinars. He went to the Prophet, whom *Allah* blesses and salutes him, who said to him: "Make known your find for a year. If someone comes and you do an exact description, give it to him ". A whole year elapsed and Zayd Ibn Thābit went to the Prophet, may *Allah* bless him and greet him, to say to him: I have published (*Ta'rīf*) for one year but in vain. The Prophet, may *Allah* bless him and greet him, said to him: "Share your find for another year."

Zayd returned to the Prophet, may *Allah* bless him and greet, after the end of the second year and the informed that he had proceeded to the publication of the find without success. There the Prophet, may *Allah* bless him and greet him, said to him: "It is a good which belongs to *Allah* and *Allah* grant it to whomever He wills ". In Mecca it is forbidden to

[1]) Reported by 'Aḥmad' Ibn Ḥanbal in his attributed, volume 4/116 - 117; tome 5/193; Al-Bukhārī, chapter: divorce, 22; rules of conduct, 75; Science, 27; drink it, 12; the found object (*Al-Laq ṭ a*), 2 - 4 - 9; Muslim, chapter: *Al-Laq ṭ a* , 1 - 2 - 5 - 7; 'Abū Dāwūd, chapter: the found object (*Al-Laq ṭ a*), 1; At-Tirmiẓī, chapter: the sentences, 35; 'Ibn Māja, chapter: the found object (*Al-Laq ṭ a*), 1 - 2 and Mālik in *Al-Muwa ṭṭ a '* , chapter: judgments (*' Aqdhiya*), 46.

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pick up the objects you find there only if you have

intends to announce their discovery in the chapter of pilgrimage (1) (2).

39)

- "Ritual slaughter" (3)

618 - Abū 'Ubayda reported, according to Jābir' Ibn Zayd, after 'Ibn' Abbās, that the Prophet, may *Allah* the bless and greet him, said: "It is lawful for you to eat two kinds of corpses and two kinds of blood. The corpses are those of grasshoppers and aquatic animals. As to blood, this is the liver and pancreas ”(4).

619 - Abū 'Ubayda reported, according to Jābir' Ibn Zayd, whom 'Abū Sa'īd Al-Khidrī said: A maid of Ka'b 'Ibn Mālik grazed his master's sheep. One of sheep being on the verge of death, she slit his throat

1) Having said: the chapter of the pilgrimage means that this Ḥ *adīth* is mentioned before in the chapter the pilgrimage at the end of his sermon, may *Allah* bless him and greet him, of the occupation air in front of the door of the *Ka'ba* .

2) See Ḥ *adīth* n ° 419.

3) Have said the chapter on offerings. In the copy of Al-Quṭb, we quote the chapter, the stray beasts.

4) Narrated in a similar way by 'Aḥmad' Ibn Ḥanbal in his attributed, Volume 2/98; 'Abū Dāwūd, chapter: foods, 34; 'Ibn Māja, chapter: the hunting, 9 and Mālik in *Al-Muwa* ṭṭ *a '* , chapter: the quality of the Prophet, 30 in these terms: "It is lawful for you to eat two kinds of corpses and two kinds of bloods. The corpses are those of fish and grasshoppers. As for the blood, it is liver and pancreas "

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serving as a sharp stone. When we interviewed the Prophet, may *Allah* bless him and greet him, in this regard he has says: "You can eat it (1)" (2).

620 - 'Abū' Ubayda narrated, according to Jābir 'Ibn Zayd, having heard from some Companions of the Prophet, that *Allah* bless him and greet him, say that the Prophet, may *Allah* bless him and greet him, had forbidden four ways slaughter, namely: to stab (*Khazl*), to prick the beast (*Wakhz*), breaking the animal's neck, (*Nakh* ') and reiteration (*Tardād*) ”. Ar-Rabī 'said: *Al - Khazl* is to push the

blade under the skin in the flesh which is then split towards outside. *Al - Wakhz* : is the action of *striking* blows with the point of the blade around the beast's neck after having slaughtered it. *Al - Nakh* 'consists in breaking the neck of the animal. *Al - 'Tardād* : is the *throat cut* using a blade blunt which slaughters badly (3).

621 - Abū 'Ubayda reported, according to Jābir that 'Ā'isha, may *Allah* be pleased with her, said: Some people

1) Manuscript *(Kha)* , eat it (singular).

2) Reported by 'Aḥmad' Ibn Ḥanbal in his attributed, volume 2 / 76. Reported by Al-Bukhārī, chapter: the sacrifices, 18 - 19; the agency, 4; Muslim, chapter: the sacrifices, 19;
'Abū Dāwūd, chapter: sacrifices, 3; 'Ibn Māja, chapter: sacrifices, 8;
Ad-Dārimī, the sacrifices, 11 and Mālik in *Al-Muwa ṭṭ a '* , chapter: the sacrifices, 4.

3) Narrated in a similar way by Al-Bukhārī, chapter: the sacrifices, 24.

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(1) from Medina dragged their feet during the feast of sacrifice (2), in the time of the Prophet, may *Allah* bless and greet him. The Prophet, may *Allah* bless him and greet him, said: "Eat of the meat of your victims, and give alms with what remainder after the third day ". 'Ā'isha added: After this, the Prophet, may *Allah* bless him and greet him, was informed that people had taken advantage of their victims, had drawn a lot of fat (3) and had made wineskins with their skins. The Prophet, may *Allah* bless him and greet him, said, "What is wrong with this?" ". People have said: But, you had forbidden to keep the victims after the third day. The Prophet, may *Allah* bless him and greet him, said: "No, if I had forbidden you it is so that you come to the aid of the poor who have come to you. So eat of your victims, give alms and put also from the side ". Ar-Rabī 'clarified that *Al - Dafatu* means the arrived (4).

622 - 'Abū' Ubayda narrated, according to Jābir 'Ibn Zayd, after 'Ibn' Abbās, that the Prophet, may *Allah* the

1) To have said that people dragged, that is to say, walk slowly.

[2]) That is to say losing the time suitable for the sacrifice.
[3]) That is to say, they prepare the fatty substances.
[4]) Narrated by 'Abū Dāwūd, chapter: sacrifices, 9 and Mālik in *Al-Muwa* ṭṭ *a'* , chapter: sacrifices, 7.

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bless and greet him, said: "He who fears to succumb to the attempt (Ḥ *adīth* ([1]), that he should fast because the fast in preserves ”([2]).

623 - Abū 'Ubayda reported, according to Jābir' Ibn Zayd, may the Prophet, *Allah* bless and greet him, was when asked about the subject of Al-'Aqīqa ([3]), he said: not the mistreatment of parents (*Al* - ' *Uqūq*) ”. Then. The Prophet, may *Allah* bless him and greet him, added: "The one who has just had a child and wished immolate to celebrate this birth, let it be ” **.** Ar-Rabī 'reported, according to' Abū 'Ubayda, that whoever wants do this, must sacrifice two sheep if he has a boy and only one sheep if the newborn is a girl ([4]).

[1]) Having said Ḥ *adīth* to refer to a previous place at the end of the chapter, captive slaves, section marriage.
[2]) See Ḥ *adīth*, n ° 528.
[3]) *'Aqīqa* means the sheep that is *slain* on the seventh day after the birth of a child. The Prophet, may *Allah* bless him and greet him, forbade calling him so *'Aqīqa* , because this word recalls *Al-'Uqūq* which means mistreatment of parents. He then ordered that this rite be called *Nasīka* (immolation) because this last word has a cultural connotation.
[4]) Reported by 'Aḥmad' Ibn Ḥanbal in his attributed, volume 2/182 - 194; volume 5 / 369 - 430; 'Abū Dāwūd, chapter: sacrifices, 20.; An-Nasā'ī, chapter, *Al-'Aqīqa* , 1 and Mālik in *Al-Muwa* ṭṭ *a'* , chapter: *Al-'Aqīqa* , 1.

CHAPTER OF ENHANCING DRINKS.

40) - “The prohibition of the sale and consumption of these drinks'

624 - Abū 'Ubayda narrated from Jābir' Ibn Zayd that 'Ibn' Abbās said: A man offered to the Prophet, may *Allah* bless him and greet him, two bottles containing

wine. The Prophet, may *Allah* bless him and greet him, said to him:

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"Do you not know then that *Allah* has prohibited it? The man has said: No while whispering something to another. The Prophet, may *Allah* bless him and greet him, having asked, "What did you whisper?" ". The man said: I gave him ordered to go and sell it ". The Prophet, may *Allah* the bless and greet him, said to him: "He who prohibited the consumption of wine has also prohibited its sale ". He has then opened the two bottles and poured out their contents (1).

625 - Abū 'Ubayda narrated from Jābir' Ibn Zayd after 'Ibn' Abbās that the Prophet, may *Allah* the bless and greet him, said: " *Allah* has cursed (2) the wine, that who the wind, the one who buys it, the one who prepares it, the one who carries it, whoever it is worn (3) and whoever drinks it "(4).

626 - Ar-Rabī 'reported that' Ubāda 'Ibn' Aṣ-Ṣāmit said: the Prophet may *Allah* bless him and greet him, said: "The last generations of my nation have authorized intoxicating liquors as lawful by attributing to them other names "(5).

1) Reported by Muslim, chapter: *Al - Musqāt*, 68.
2) Manuscript *(Kha)*, is mandated.
3) Manuscript *(Kha)*, to him.
4) Reported by 'Aḥmad' Ibn Ḥanbal in his attributed, volume 1/316; volume 2/25 - 71; 'Abū Dāwūd, chapter: drinks, 2 and At-Tirmiẓī, chapter: sales, 58.
5) Reported by 'Aḥmad' Ibn Ḥanbal in his attributed, volume 5/318 - 342; Al-Bukhārī, chapter: the drinks, 6 (in the translation); 'Abū Dāwūd, chapter: the

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627 - Abū 'Ubayda reported, from Jābir, from 'Abū Sa'īd Al-Khidrī, may the Prophet, may *Allah* bless him and greet him, said: "Whoever drinks intoxicating liquors in this world and do not come back to resipiscence will be deprived of her in the other life "(1).

628 - Abū 'Ubayda reported, according to Jābir' Ibn

Zayd, whom 'Aans' Ibn Mālik said: I was serving in
to drink 'Abū Dujāna,' Abū Ṭalḥa and Ubay 'Ibn Ka'b wine
of green and ripe dates when someone came along and
told us: Wine was prohibited. 'Abū Ṭalḥa said: O Anas,
get up, break these jars of wine. Anas said: I took then
a pestle and I kicked the base of the jars that were
are shattered by spilling all the wine (2).

629 - Abū 'Ubayda reported, according to Jābir, that
'Ā'isha, may *Allah* be pleased with her, said: The Prophet,
may *Allah* bless him and greet him, was asked about the
liquor made from fermented honey (Al-Bat ') . He has

drinks, 6; 'Ibn Māja, chapter: the drinks, 8; the seditions, 22 and Ad-Dārimī, the drinks, 8.

1) Reported by 'Aḥmad' Ibn Ḥanbal in his attributed, volume 1/54; volume 2/19 - 22 - 28…. ; Al-Bukhārī, chapter: the drinks, 1; Muslim, chapter: the drinks, 73 - 77 - 78; An-Nasā'ī, chapter: the drinks, 45 - 46; 'Ibn Māja, chapter: the drinks, 2; Ad-Dārimī, the drinks, 3 and Mālik in *Al-Muwa ṭṭ a '* , chapter: the drinks, 11.

2) Narrated by Al-Bukhārī, chapter: the drinks, 3; *'Ahad* , 1 ...; Muslim, chapter: the drinks, 9 and Mālik in *Al-Muwa ṭṭ a '* , chapter: the drinks, 13.

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says: "Any liquor which intoxicates is prohibited". Al- Bat '
means Al-Maqris (1).

630 - Abū 'Ubayda reported, from Jābir, from
'Abū Sa'īd, may the Prophet, *Allah* bless him and greet him,
has forbidden to drink a liquor from the mixture of
dates and raisins as well as any drink from
of a mixture of two different things. Ar-Rabī 'a
reported, according to 'Abū' Ubayda, that if it was fermented and
has altered. Otherwise, it is allowed to consume it (2).

631 - Abū 'Ubayda reported, according to Jābir' Ibn
Zayd according to 'Abū Sa'īd Al-Khidrī that the Prophet, that
Allah bless him and greet him, forbade macerating liquors
in gourds, tarred vases, in stones
hollowed out in a container and in green jars (3) (4).

632 - Abū 'Ubayda, reported from Jābir' Ibn
Zayd, which has been reported from 'Abd Allah' Ibn Mas'ūd,

that on the night of the Jinn, the Prophet, may *Allah* bless him

[1]) Reported by Al-Bukhārī, chapter: the sentences, 22. Reported by Muslim, chapter: the drinks, 67 - 70.

[2]) Narrated by Mālik in *Al-Muwa ṭṭ a '*, chapter: the drinks, 8.

[3]) Having said: the jars

[4]) Reported by 'Aḥmad' Ibn Ḥanbal in his attributed, volume 2/35 - 501 - 514; volume 2/80 - 98 - 102…; Al-Bukhārī, chapter: the drinks, 4 - 8; Muslim, chapter: drinks, 8 - 31 - 34 - 37 - 48 - 51; Belief, 25; An-Nasā'ī, chapter: the drinks, 33 - 38; 'Ibn Māja, chapter: the drinks, 13 - 15; Ad-Dārimī, the feedings, 14 and Mālik in *Al-Muwa ṭṭ a '*, chapter: the drinks, 5 - 6.

and greeted him, had allowed him to do his ablution using wine ([1]).

41) - "Various Prohibitions "

633 - Abū 'Ubayda reported, according to Jābir' Ibn Zayd, after 'Ibn' Abbās, that the Prophet, may *Allah* the bless and greet him, forbade to take a price for a dog, retribution for fornication and wages for the priest. Ar-Rabī 'said: retribution for fornication signifies what the woman takes for her fornication. Al-Halwan means salary. Al-Kahin is the one who sees to across the shoulder ([2]).

634- Abū 'Ubayda reported, according to Jābir according to 'Ibn' Abbās, may the Prophet, *Allah* bless him and greet, has prohibited the salary for the stallion breeding. Ar-Rabī ' said: he meant the salary due and 'Al'asb is the act sexuality of the male bull ([3]).

[1]) See supra Ḥ *adīth,* n ° 165.

[2]) Reported by Al-Bukhārī, chapter: sales, 113; authorization, 20; divorced, 51; medicine, 51; habit, 96; Muslim, chapter: Al- *Musaqāt* , 40 - 41; 'Has drunk Dāwūd, chapter: sales, 63. At-Tirmiẓī, chapter: sales, 46; the wedding, 38; medicine, 23; An-Nasā'ī, chapter: sales, 91; hunting, 30 - 32 and Mālik in *Al-Muwa ṭṭ a '*, chapter: sales, 68.

[3]) Reported by 'Aḥmad' Ibn Ḥanbal in his attributed, tome, 1/147; volume 2/14 - 299 - 332 - 500. Al-Bukhārī, chapter: authorization, 21; 'Abū Dāwūd, chapter: sales, 40; At-Tirmiẓī, chapter: sales, 45; An-Nasā'ī, chapter: sales,

635 - Abū 'Ubayda reported, according to Jābir' Ibn Zayd, after 'Ibn' Abbās, that the Prophet, may *Allah* the bless and greet him, said: "Mental fornication can be produced by the gaze of the eyes, by the action of the hands, by the steps of the feet. The genitals consecrate this or deny it ”(1).

636 - According to the same chain of transmitters, Ibn Abbas (2) reported that the Prophet, *Allah* the bless and greet him, said: "Two sounds are cursed in this world and in the next life. This is the voice of the song (of a woman) (3) on a happy occasion, and the voice of a woman who raises lamentations when a misfortune occurs ”. Another version has this addition: "damn are the woman who laments, the one who is sitting in his company and the one who listens to him. Ar-Rabī 'said:

94; 'Ibn Māja, chapter: businesses, 9 and Ad-Dārimī, chapter: sales, 80 (in translation).

1) Narrated by 'Aḥmad' Ibn Ḥanbal in his attributed, volume, 2/276 - 317 - 329; Al-Bukhārī, chapter: authorization, 121; fate, 9; Muslim, chapter: fate, 20 - 21 and 'Abū Dāwūd, chapter: marriage, 43.

2) To have said following the way of 'Ibn' Abbās. In the copy of Al-Quṭb he quoted the chain of transmitters. This is Abū 'Ubayda, after Jābir after' Ibn 'Abbās, according to the Prophet, *Allah* bless and greet him, then he quoted him.

3) It is reported that it is Ni 'ma.

Al-Marina means the woman who laments. The sound of the flute means the sound of a singer (1).

637 - According to the same chain of transmitters, Ibn Abbas (2) reported that the Prophet, *Allah* the bless and greet him, said: " *Allah* has cursed the woman who pluck the hair of another as well as the one who is being plucked, the woman who lengthens, with hair brought back the hair too short of another woman as well as this one, the woman who tattoos another as well as the one who gets tattooed (3), and finally, the women who space, by splitting them, their teeth (4) to beautify yourself ”(5).

638 - According to the same transmission chains, 'Ibn' Abbās (6) reported that the Prophet, may *Allah* the bless and greet him, said: "Cursed is he who looks at the sex of his brother. "Or he said:" the private parts of

1) Quoted by the author of *Kanz Al-'Ummāl* , volume 15/40661 - 40672. He also said: Narrated by Al-Bazzāz from 'Anas and' Abū Nu'aym in *Al-* Ḥ *ulya* and 'Ibn Māja after 'Aïsha.

2) To have said following the version of 'Ibn' Abbās. In the copy of Al-Quṭb he quoted the chain of transmitters advanced before.

3) Manuscript *(Kha)* , the one that is tattooed.

4) To have said between these doubts, in another copy, without entering.

5) Narrated by 'Aḥmad' Ibn Ḥanbal in his attributed, tome, 1/415 - 417 - 434 - 443…; Volume 6/257; Al-Bukhārī, chapter: genesis of the sura, 59/4; habit, 82 - 84 - 85 - 87; Muslim, chapter: the habit, 120; 'Abū Dāwūd, chapter: walking in foot, 5; At-Tirmiẓī, chapter: rules of conduct, 33; An-Nasā'ī, chapter: the decoration, 24 - 26 - 71; 'Ibn Māja, chapter: marriage, 52 and Ad-Dārimī, chapter: authorization, 19.

6) To have said according to the way of 'Ibn' Abbās. In the copy of Al-Quṭb, he cited the channel previous transmitters.

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his brother. Cursed be he also who shows his parts shameful to people ”(1)

639 - 'Abū' Ubayda narrated from Jābir 'Ibn Zayd, that he was informed that Muʿāwiya 'Ibn' Abī Sufyān has said, during the year of his pilgrimage, holding a wick of hair from the hands of a guardian: O people of Medina, where are therefore your scholars? I heard from the Prophet, that *Allah* bless him and greet him, say "The Israelites were not lost that the day their wives (2) made use of false hair ”(3).

42) - "From the plague"

640 - 'Abū' Ubayda related that Sa'd 'Ibn' Abī Waqqās asked 'Usāma' Ibn Zayd: What did you hear of the Prophet, may *Allah* bless him and greet him, say about plague? He said: I heard him say, "The plague is a

1) Narrated in a similar way by 'Aḥmad' Ibn Ḥanbal in his attributed, volume, 3/63; Volume 6/348; Muslim, chapter: menstruation, 74; At-Tirmiẓī, chapter: rules of conduct, 38 and 'Ibn Māja, chapter: purity, 137 in these terms: "the man does not look at the man's genitals, nor the woman at the

female genitals. Man must not end up with man in a
same dress and neither the woman to the woman in the only garment ".
[2]) Manuscript *(Kha)*, that.
[3]) Narrated by 'Aḥmad' Ibn Ḥanbal in his attributed, volume, 4/98; Al-Bukhārī, chapter: the Prophets, 54; 'Abū Dāwūd, chapter: walking, 5; At-Tirmiẓī, chapter: rules of conduct, 32; An-Nasā'ī, chapter: decoration, 66 and Mālik in *Al-Muwa ṭṭ a '*, chapter: poetry, 2.

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the scourge that *Allah* inflicted on the Israelites - or on those who have gone before you. If you hear she's in a country ([1]), do not go there. But if it takes place in the country where you are, do not leave your country by fleeing it "([2])

641 - 'Abū Ubayda reported, according to Jābir, according to 'Ibn' Abbās, that 'Umar' Ibn Al-Khaṭṭāb, that *Allah* be satisfied with him, has gone on an expedition to Syria. Arrived in Sargh, he learned from the commanders of the troops 'Abū' Ubayda 'Ibn Al-Jarrāḥ, may *Allah* be pleased with him, and his companions that the plague had spread throughout Syria. But, there was a difference of opinion. Some have said to 'Umar: You are on your way to achieve a goal, we think you shouldn't give it up. Others have says: In your company there are many faithful and the rest companions of the Prophet, may *Allah* bless him and greet. We don't see that you shouldn't lead them to the contamination by this scourge. 'Umar said to them: You can dispose. 'Umar then asked' Ibn Abbās about him summon the first emigres. 'Umar consulted them. They

[1]) Manuscript *(Kha)*, in a land.
[2]) Reported by 'Aḥmad' Ibn Ḥanbal in his attributed, volume, 1/173 - 177 - 182; volume 4 / 195-196; volume 5/202 - 207 - 209 - 213; Al-Bukhārī, chapter: the Prophets, 54; tricks, 13; Muslim, chapter: peace, 92 - 97; At-Tirmiẓī, chapter: the funeral, 66 and Mālik in *Al-Muwa ṭṭ a '*, chapter: the Medina, 22.

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had divergent views. He asked them to leave alone. At this time, he called the ' *An ṣ ārs* . He has them

also consulted. Seeing that these have the same
positions that the emigrants, he ordered them to leave him. He has
asked, then, to summon him those who remain
old Quraish and the emigrants who had participated in the
conquest of Mecca. Those told him to
unanimity: We are of the opinion that you must turn back
way in order to prevent the faithful from being contaminated by this
scourge. 'Umar has announced, then, to the people that he will come back on
his steps and that they be ordered to do the same. At the moment,
'Abū Ubayda said to him: Are you fleeing the fate that *Allah* has decided,
O Umar? 'Umar said: It is amazing that such a saying
come from you, 'Abū Ubayda! Yes, we run away from the fate that
Allah has decided on another fate of *Allah* . 'Ibn' Abbes said:
'Abd Ar-Raḥmān' Ibn 'Awf has arrived. He was absent following
a preoccupation. He said to 'Umar: I know something about it
About that. I have, in fact, heard from the Prophet, that *Allah* the
bless and greet him, say: "When you learn that the plague
declared herself in a country, do not go there; but if
it declares itself in the country where you are, do not leave

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not this country to escape contamination. ". So,
'Umar praised *Allah* and retraced his steps (1).

642 - 'Abū' Ubayda narrated, according to Jābir 'Ibn
Zayd, according to 'Abū Hurayra, that the Prophet, may *Allah* the
bless and greet him, said: "The martyrs are
five Al- Ḥ *adīth* (2).

43)

- "Fever and indisposition"

643 - 'Abū' Ubayda narrated, according to Jābir 'Ibn
Zayd, according to 'Abū Saʿīd Al-Khidrī, that the Prophet, that
Allah bless him and greet him, said: "The fever comes from the
inferno, cool it with water ”(3).

644 - Abū 'Ubayda reported, according to Jābir' Ibn

Zayd, according to 'Ibn Al-Zubayr (4), that whenever one
brought a woman with fever to Asmā Bint " Abī

1) See Ḥ *adīth,* n ° 640.

2) See supra Ḥ *adīth,* n ° 449.

3) Narrated by 'Aḥmad' Ibn Ḥanbal in his attributed, tome, 1/291; volume 2/21 - 85 - 134; volume 6/50 - 91; Al-Bukhārī, chapter: the beginning of creation, 10; the medicine, 28; Muslim, chapter: peace, 78 - 79 - 80 - 81; At-Tirmiẓī, chapter: the medicine, 25; 'Ibn
Māja, chapter: medicine, 91; Ad-Dārimī, chapter: the easements (*Riqāq*), 55 (in translation) and Mālik in *Al-Muwa ṭṭ a '* , chapter: the eye, 16.

4) In a copy after 'Ibn Al-Zubayr without referring to Jābir and the whole indicates 'Urwa Ibn Az-Zubayr Ibn Al-'Awwām.

Bakr and asked to make wishes for her,
Asmā 'poured water into the opening of the
this woman saying, "The Prophet, *Allah* bless him
and greet him, enjoined us to cool the fever with
water ”(1).

645 - 'Abū Ubayda reported, according to Jābir, that 'Aisha, may *Allah* be pleased with her, said: When the Prophet, may *Allah* bless him and greet him, came to Medina, 'Abū Bakr and Bilāl were struck down with fever (2). I went to their house and I said: How do I
find, dear father? And you Bilāl, how are you doing
found ? When Abū Bākr had a fever he said:
For any man who believes himself to be prosperous among the his,
Death is closer than the laces of her
shoes.
As for Bilāl, when the fever ceased, he said these
towards :
Would to *Allah* that I could spend a night
In a valley in the middle of *Idkhir* and *Jalīl* .

1) Narrated by Al-Bukhārī, chapter: medicine, 28 and Mālik in *Al-Muwa ṭṭ a '* , chapter: the eye, 14

2) To say that you have a fever.

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Or that I could drink *Majanna's* water
Or see *Shāma* and Ṭ *afīl* .
'Āisha, may *Allah* be pleased with her, said: I
have come to the Prophet, may *Allah* bless him and greet him,
and informed him of the situation. The Prophet, may *Allah* the
bless and greet him, said: "O my *Allah* , make us love
Medina as we love Mecca or more
again. O my *Allah* , make this country healthy, its
Mudd and his Ca be blessed for us; take away the fever
from Medina to *Jo* ḥ *fa* ". Ar-Rabī 'said: *Al-Jalīl* is a plant.
Al-'Akira is a sound. *Shama* and Ṭ *afīl* are two mountains
which open onto *Majanna* . *Majanna* is a market that is
found near Mecca (1).

646 - 'Abū' Ubayda narrated, according to Jābir 'Ibn
Zayd, having heard Jābir 'Ibn' Abd Allah say: "A
Bedouin took an oath of allegiance to the Prophet, may *Allah*
bless him and greet him. In the meantime, he caught a
pathology Al- Ḥ *adīth* (2) "(1).

1) Narrated by 'Aḥmad' Ibn Ḥanbal in his attributed, tome, 5/309; volume 6/56 - 65 - 222 - 240 - 260; Al-Bukhārī, chapter: medicine, 20; the virtues of Medina, 12; merits of the partisans (*Manāqib Al-An* ṣ *ār*), 46; the sick, 8 - 22; the vocations, 43; Muslim, chapter: the pilgrimage, 480 and Mālik in *Al-Muwa* ṭṭ *a '* , chapter: Medina, 14.

2) Having said Ḥ *adīth,* an allusion to its previous place, chapter *Al-Bay'a* , section, holy war

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647 - 'Ar-Rabī' reported, from 'Ubāda' Ibn 'Aṣ-
Ṣāmit, that when the Prophet, may *Allah* bless him and
greet, fell ill, the angel Gabriel, on him be salvation,
exorcised him Al- Ḥ *adīth* (2 "(3).

648 - 'Abū Ubayda reported, according to Jābir,
according to 'Āisha, may *Allah* be pleased with her, said: "When
the Prophet, may *Allah* bless him and greet him, fell ill,

he recited for himself the two preservative suras and he
breathed in his hand. When the disease became too much
overwhelming, I recited them for him and I huffed and I rubbed him
the body with his hand hoping it would do him good
(4).
649 - 'Abū Ubayda narrated, that Jābir said: I have
been informed that a companion went to the Prophet,
may *Allah* bless and greet him. He complained (5) to
him. He told her that he is in terrible pain. The Prophet, that
Allah bless him and greet him, said to him: "Pass your hand over
(*Al-Jihād*) ..
1) See supra Ḥ *adīth,* n ° 447.
2) Having said Ḥ *adīth,* an allusion to its previous place, chapter, the invocations
3) See supra Ḥ *adīth,* n ° 495.
4) Narrated by 'Aḥmad' Ibn Ḥanbal in his attributed, volume, 6/104 - 114 - 124
…; Al-Bukhārī, chapter: the virtues of the Koran, 14; Muslim, chapter: Peace, 51;
'Abū Dāwūd, chapter: medicine, 38 and Mālik in *Al-Muwa ṭṭ a'* , chapter: the eye,
10.
5) Manuscript *(Kha)* , of his excruciating suffering.

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the place of evil seven times repeating: I take refuge
with the might and might (1) of *Allah* against the
bad that I feel ". This companion said: I did this.
Allah has relieved me from evil. So I won't stop now
to recommend this to my family and others (2).
650 - According to Āisha, may *Allah* be pleased with her,
the Prophet, may *Allah* bless him and greet him, said: "all evil
whoever strikes the faithful earns him a remission from *Allah.*
of his sins, even if it is the harm caused by a
simple sting of a thorn "(3).
651- 'Abū Ubayda reported, from Jābir, from
'Abū Hurayra, may the Prophet, *Allah* bless him and
salute, said: "Whoever Allah bestows good on him does not
saving no harm "(4).
652– 'Abū Ubayda reported, from Jābir, from
'Abū Hurayra, that a man of the Aslam came to say: I

[1]) Manuscript *(Kha)*, and its power.
[2]) Narrated by 'Aḥmad' Ibn Ḥanbal in his attributed, tome, 4/217; volume 6 / 390; 'Abū Dāwūd, chapter: medicine, 19; Al- Tirmiẓī, chapter: medicine, 29. Vocations, 125; 'Ibn Māja, chapter: medicine, 36 and Mālik in *Al-Muwa* ṭṭ *a '* , chapter: the eye, 9.
[3]) Narrated by 'Aḥmad' Ibn Ḥanbal in his attributed, volume, 2 / 303- 335 - 402; volume 3/48 - 187; volume 6/48 - 88 - 114…; Al-Bukhārī, chapter: the sick, 1; Muslim, chapter: piety, 50 - 51 - 52 and At-Tirmiẓī, chapter: genesis of the sura 4/24.
[4]) Narrated by 'Aḥmad' Ibn Ḥanbal in his attributed, tome, 2/237; Al-Bukhārī, chapter: the sick, 1 and Mālik in *Al-Muwa* ṭṭ *a '* , chapter: the eye, 7.

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haven't slept all night. The Prophet, may *Allah* the bless and greet him, said to him: "Because of what? ". The man said: It's because of the sting of a scorpion. The Prophet, peace be upon him, said: "If you had said, the evening, I should have taken refuge with the perfect words and absolute of *Allah* against the evil that created him. Nothing would get you hurts thanks to *Allah* ”([1]).

653 - According to Ar-Rabī`, 'Abū Ubayda said: The Prophet, may *Allah* bless him and greet him, recommended to visit relatives and sick people. He said in this meaning: "If you only knew what these tours represent like good retribution, you would not have missed them. *Allah* subscribes to your account, ten good deeds for each not accomplished for the benefit of this objective ”.

[1]) Reported by 'Aḥmad' Ibn Ḥanbal in his attributed, volume, 2/181 - 290 - 375; Volume 3/448; volume 4/57; volume 5/430; volume 6/6 - 377 - 378…; Al-Bukhārī, chapter: the Prophets, 10; Muslim, chapter: invocation, 55; 'Abū Dāwūd, chapter: medicine, 19; the prophetic tradition, 39; rules of conduct, 98; At-Tirmiẓī, chapter: medicine, 18; vocations, 40; 'Ibn Māja, chapter: the medicine, 35 - 36 - 46; Ad-Dārimī, chapter: authorization, 48 and Mālik in *Al-Muwa* ṭṭ *a '* , chapter: poetry, 9 - 11; authorization, 34.

CHAPTER: OATHS AND VOWS

44) - "Oaths"

654 - 'Abū Ubayda narrated, according to Jābir' Ibn

Zayd, according to 'Ibn'Abbās, that the Prophet, may *Allah* the

bless and greet him, said: "Let whoever swears, swear by *Allah* or be silent ”(1).

655 - 'Abū Ubayda reported, according to Jābir, according to 'Abū Sa'īd Al-Khidrī, that the Prophet, may *Allah* the bless and greet him, surprised 'Umar' Ibn Al-Khaṭṭāb who sworn by his father when he was in a caravan. He has him says: " *Allah* forbids you to swear by your fathers. Than who must swear, swear by *Allah* or be silent ”(2).

656 - From 'Abū Hurayra (3), The Prophet, on him or salvation, said: "He who makes a commitment by a oath and sees that there is better to do, that he expiates his oath and do what is best ”(4).

657 - Abū Ubyda reported, according to Jābir 'Ibn Zayd, after 'Ibn' Abbās, that the Prophet, may *Allah* the bless and greet him, said: "Whoever takes an oath

1) Narrated by 'Aḥmad' Ibn Ḥanbal in his attributed, tome, 2/7 and At-Tirmiẓī, chapter: the vows, 8.

2) Reported by 'Aḥmad' Ibn Ḥanbal in his attributed, volume, 2/69 - 86 - 125…; Al-Bukhārī, chapter: oaths, 4; Muslim, chapter: the oaths, 1 - 2 and At-Tirmiẓī, chapter: the vows, 8.

3) To have said, from the way of 'Abū Hutayra. In the copy of Al-Quṭb, he cited the channel transmitters. This is Abū 'Ubayda, after Jābir after' Ibn 'Abbās, according to the Prophet, may *Allah* bless him and greet him. Then he quoted Ḥ *adīth* .

4) Reported by 'Aḥmad' Ibn Ḥanbal in his attributed, volume, 2/185 - 204 - 211; Volume 3/76 -; volume 4/256 - 257 - 259…; volume 5/61 - 63; Al-Bukhārī, chapter: fifths, 15; sacrifices, 26; oaths, 1 - 4 - 9.; *Al-Kaffārāt* , 10; the sentences, 5 - 6; uniqueness, 56; Muslim, chapter: oaths, 7 - 9 - 10 - 13 - 15 - 17 - 19; 'Abū Dāwūd, chapter: oaths, 12 - 14; Tirmiẓī, chapter: the vows, 5 - 6; An-Nasā'ī, chapter: oaths, 15 - 16 - 43; 'Ibn Māja, chapter: the *Kaffārāt* , 7 - 8 and Ad-Dārimī, chapter: the vows, 9.

to appropriate part of the property of a Muslim, *Allah* will be angry with him when he meets him ”(1).

658 - According to 'Āisha (2), may *Allah* be pleased

of her, the Prophet, may salvation be upon him,
said: "Whoever vows to obey *Allah* must obey him.
- Anyone who vows to disobey *Allah* must not
disobey him because the vow of disobedience is null ”(3).
659 - According to the chain of transmitters, 'Ibn
'Abbās (4), may *Allah* be pleased with him, said: Saʿd' Ibn
'Ubāda came to question the Prophet, may *Allah* bless him
and greet him, saying: My mother is dead. She had
made a wish that she did not

1) Narrated by 'Aḥmad' Ibn Ḥanbal in his attributed, tome, 1/377 - 379 - 416 …; volume 2/118; volume 4/192 - 317; volume 5/25 - 211 - 212; Al-Bukhārī, chapter: drinking, 4; arguments, 4; the pledge, 6; testimonials, 19 - 20 - 23 - 25; genesis of sura 3/3; oaths, 11 - 17; sentences, 30; uniqueness, 24; Muslim, chapter: oaths, 220 - 222 - 224; 'Abū Dāwūd, chapter: es oaths, 1; At-Tirmiẓī, chapter: sales, 42; genesis of sura 3/4 - 21 and 'Ibn Māja, chapter: the sentences, 8.

2) **Abū** 'Ubayda, after Jābir after' Ibn 'Abbās, according to the Prophet, may *Allah* the bless and greet him, then he quoted him.

3) Reported by 'Aḥmad' Ibn Ḥanbal in his attributed, volume, 6/36 - 41 - 224; Al-Bukhārī, chapter: the oaths, 28 - 31; 'Abū Dāwūd, chapter: oaths, 19; Al- Tirmiẓī, chapter: the vows, 2; An-Nasā'ī, chapter: oaths, 27 - 28; 'Ibn Māja, chapter: the *Kaffārāt* , 16 and Mālik in *Al-Muwa ṭṭ a '* , chapter: the wishes, 8.

4) To have said after 'Ibn' Abbās. In the copy of Al-Quṭb, he cited the chain of transmitters. This is **Abū** 'Ubayda, after Jābir' Ibn Zayd after 'Ibn' Abbās. He reported and he asked for advice etc….

acquitted? The Prophet, may *Allah* bless him and greet him,
said: "Do it in his name" (1).
660 - 'Abū Ubayda narrated, according to Jābir' Ibn
Zayd, after 'Anas' Ibn Mālik, that the Prophet, that *Allah*
bless him and greet him, said: "Whoever dispossesses a
Muslim by right, *Allah* forbids him access to paradise and
condemns him to hell ”. So a man asked him
: What if it is something of little value? The
Prophet, may *Allah* bless him and greet him, replied:
“Even if it was a stick of Arāk (*Siwāk* = toothpick)” (2).

45) - "The price of blood (*Diyya*) and the reason"

661 - 'Abū Ubayda narrated, according to' Ibn Zayd, according to 'Ibn Abbās, may the Prophet, *Allah* bless him and greet him, said: "The price of blood (*Al-Diyya*) is one hundred camels ”(3).

1) Narrated by 'Aḥmad' Ibn Ḥanbal in his attributed, tome, 6/7; Al-Bukhārī, chapter: wills, 19; 'Abū Dāwūd, chapter: oaths, 24; An-Nasā'ī, chapter: the oaths, 35 and Mālik in *Al-Muwa ṭṭ a '* , chapter: the vows, 1.

2) Narrated by 'Aḥmad' Ibn Ḥanbal in his attributed, tome, 5/260; Muslim, chapter: oaths, 218; An-Nasā'ī, chapter: the judges, 30; Ad-Dārimī, chapter: sales, 62 and Mālik in *Al-Muwa ṭṭ a '* , chapter: *' Aqdhiya* , 11.

3) Quoted by the author of *Kanz Al-'Ummāl* , volume 15 / 40070. He also said: he was reported by 'Abd Ar-Razzāq in *Al-Jāmi'* with the word, 'the blood of the Muslim is a hundred camels ”.

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662 - From the same chain of transmitters also (1), the Prophet, may *Allah* bless him and greet him, says: "The price of a woman's blood is half that of a man ”(2).

663 - According to the chain of transmission (3), the Prophet, may *Allah* bless him and greet him, said: "When the homicide is involuntary (*Al-Kha ṭ à '*), the payment of the price blood must be taken within three years, by third at the start of each year. When homicide is intentional (` *amd*), the blood price is payable in cash the same year ”.

664 - According to the same chain of transmission, the Prophet, peace be upon him, said: "Muslims are equal in the price of blood. The property of Muslims is inviolable by another Muslim. Muslims are united with each other and must all observe the commitment protection held by the last of them. A Muslim

1) To have said according to the way, referring to 'Ibn' Abbās according to the chain of previous transmitters. And he quoted the Ḥ *adīth* in the copy of Al-Quṭb.

2) Quoted by the author of *Kanz Al-'Ummāl* , volume 15 / 40071. He also said: he was reported by Al-Bayhaqī.

3) Having said according to his way, referring to 'Ibn' Abbās according to the chain previous transmission. And he quoted the Ḥ *adīth* in the copy of Al-Quṭb. Likewise, in the case of the succeeding Ḥ *adīth* , its chain of transmission is mentioned in the copy of Al-Quṭb without citing 'Ibn' Abbās. The reasonable is to quote it, as was

the case at this location.

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isolated can give a promise of safeguard. The person
who enjoys a protection pact should not be killed. The
Muslim must not be killed because of an infidel.
The infidel cannot inherit from the Muslim. Likewise the
Muslim cannot inherit from the infidel ". In this case, Ar-
Rabī 'reported that they are in the same case i.e.
that they are equal in the case of the price of blood and murder.
Thus, they are more considered than the others, that is to say they
are both stronger and better than others. most
modest among them considers himself responsible towards them
that is, if it happens that the most modest among them
commits, they in turn feel concerned. If he arrives at
more notable, among them, to reject the engagement, its act
will be maintained. Jābir said that this only happens if there is
agreement (1) of the Head of State (*Imām*) or of the group (2)
of the community of dignitaries in Islam (3).

1) Manuscript *(Kha)* , to agree.
2) Manuscript *(Kha)* , a group.
3) Reported by 'Aḥmad' Ibn Ḥanbal in his attributed, tome, 1/119 - 122; tome
2/180 - 192 - 200…; Al-Bukhārī, chapter: the pilgrimage, 44; the invasions, 84;
bonds, 26; Muslim, chapter: obligations, 1; 'Abū Dāwūd, chapter: the
bonds, 10, holy war (*Al-Jihād*), 147; Blood prices (*Ad-Diyyāt*), 11;
At-Tirmiẓī, chapter: obligations, 15; An-Nasā'ī, chapter: *Al-Qisma* , 10 - 13;
'Ibn Māja, chapter: obligations, 6; Blood prices (*Ad-Diyyāt*), 31; Ad-
Dārimī, chapter: the obligations, 29 and Mālik in *Al-Muwa ṭṭ a '* , chapter: the
bonds, 10.

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665 - 'Abū Ubayda reported hearing' Abū
Hurayra say: Two Huẓayl women quarreled.
One hit the other and caused her to have a miscarriage. The
Prophet, may *Allah* bless him and greet him, uttered a
sentence known as Ghurra of a male (1) or female slave "
(2).

46)

- "Successions"

666 - 'Abū Ubayda narrated, according to Jābir' Ibn Zayd, according to Ibn Abbās that the Prophet, *Allah* the bless and greet him, said: "Allegiance (*Walā '*) is a bond similar to that of kinship ”(3).

667 - 'Abū Ubayda narrated, according to Jābir' Ibn Zayd, after 'Ibn' Abbās, that the Prophet, may *Allah* the bless and greet him, said: "No bequest to an heir" (4).

1) Manuscript *(Kha)* , a slave.

2) Narrated by 'Aḥmad' Ibn Ḥanbal in his attributed, tome, 1/364; volume 2/216 - 236 - 498…; volume 4/80 - 244 - 253; volume 5/326; Al-Bukhārī, chapter: the bonds, 11; Blood prices (*Ad-Diyyāt*), 25 - 26; medicine, 46; Muslim, chapter: *Al-Qusama* , 34 - 38 - 39; 'Abū Dāwūd, chapter: blood prices (*Ad-Diyyāt*), 19; At-Tirmiẓī, chapter: blood prices (*Ad-Diyyāt*), 15; the obligations, 19; An-Nasā'ī, chapter: *Al-Qusama* , 39 40; 'Ibn Māja, chapter: obligations, 11; Ad-Dārimī, chapter: obligations, 20 and Mālik in *Al-Muwa ṭṭ a '* , chapter: the reasons, 6.

3) Reported by Ad-Dārimī, chapter: obligations, 53.

4) Reported by 'Aḥmad' Ibn Ḥanbal in his attributed, volume, 4/186 - 187 - 238 …; volume 5/26; Al-Bukhārī, chapter: wills, 6; 'Abū Dāwūd, chapter: wills, 6; sales, 88; At-Tirmiẓī, chapter: wills, 5; An-Nasā'ī,

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668 - According to the same chain of transmission, the Prophet, may *Allah* bless him and greet him, said: "The murderer does not have the right to inherit the victim, no matter what homicide, whether intentional or involuntary ”(1).

669 - 'Abū Ubayda reported, according to Jābir, that 'Āisha, may *Allah* be pleased with her, said: When the Prophet, may *Allah* bless him and greet him, is dead, his women wanted to send 'Uthmān' Ibn 'Affān to claim 'Abu Bakr their part in the succession. So, 'Āisha, their a said: The Prophet, may *Allah* bless him and greet him, has he not therefore said: "We the Prophets, we do not inheritance. What we leave will be used as alms ”(2).

670 - 'Abū Ubayda narrated, according to Jābir' Ibn Zayd, according to 'Abū Hurayra, that the Prophet, may *Allah* the

bless and greet him, said: "May my heirs not share
not my estate in dinars or dirhems. What I
chapter: wills, 5; 'Ibn Māja, chapter: wills, 6 and Ad-Dārimī,
chapter: wills, 28.
1) Narrated by 'Aḥmad' Ibn Ḥanbal in his attributed, tome, 1/49; 'Abū Dāwūd,
chapter: blood prices (*Ad-Diyyāt*), 18; At-Tirmiẓī, chapter: obligations, 17;
'Ibn Māja, chapter: obligations, 8; blood prices (*Ad-Diyyāt*), 14 and Ad-
Dārimī, chapter: obligations, 41.
2) Reported by 'Aḥmad' Ibn Ḥanbal in his attributed, volume, 1/4 - 6 - 9…;
volume 2/463 -; volume 6 / 145-262; Al-Bukhārī, chapter: fifths, 1; the
virtues of the Companions of the Prophet, 12; the invasions, 14 - 38; expenses, 3;
bonds, 3; the refuge, 5; Muslim, chapter: the holy war (*Al-Jihād*), 49 -
52 - 54 - 56; 'Abū Dāwūd, chapter: the Sultanate, 19; At-Tirmiẓī, chapter: the shadow
(*Al-Fay '*), 9 - 16 and Mālik in *Al-Muwa* ṭṭ *a'* , chapter: the word, 27; Ḥ *adīth*
Barbara: three traditions. See Ḥ *adīth*, No. 535.

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will leave, after deduction of the maintenance expenses of my
women and my agent's compensation will be a handout
(Al- Ḥ *adīth* (1) "(2).

671 - 'Abū Ubayda reported, that Jābir' Ibn Zayd,
said: I have been informed, according to 'Usāma' Ibn Zayd, that the
Prophet, may *Allah* bless him and greet him, said: "The infidel
does not inherit the Muslim and the Muslim does not inherit
the infidel ". Ar-Rabī 'said: The infidel means here the
polytheist (3).

47) - "Postage"

672– 'Abū Ubayda narrated, according to Jābir' Ibn
Zayd, that a man went (4) to the Prophet, that
Allah blessed and greeted him, and said to him: "O Prophet, I have
a servant (5) whom I employed as a shepherdess for
keep my sheep. But, I just found out that I have
lost a sheep. When I asked her about it,

1) Having said the Ḥ *adīth*, an allusion to its previous place at the end of the chapter, the
divorced. It seems that mentioning it in this context is to confirm the
right to inheritance following the alliance. *Allah* is the most learned.
2) Reported by 'Aḥmad' Ibn Ḥanbal in his attributed, volume, 2/242 - 376 - 464;
Al-Bukhārī, chapter: wills, 32; Muslim, chapter: the holy war (*Al-*
Jihād), 55; 'Abū Dāwūd, chapter: the Sultanate, 19 and Mālik in *Al-Muwa* ṭṭ *a'* ,
chapter: the word, 28.
3) See Ḥ *adīth*, n ° 664.

4) Manuscript *(Kha)* , came to see.
5) Manuscript *(Kha)* , was in the process of.

she replied that the wolf had devoured her. I'm sorry and irritated so much that I slapped her. Moreover, I have to to free a slave. Must I then free him? The Prophet, may *Allah* bless him and greet him, said: "If she can come, bring it to me! ". The man went to get her. He brought her with him. The Prophet, may *Allah* bless him and greet him, said to him: "who is your lord? ". She said: *Allah* is my lord. The Prophet, may *Allah* bless him and greet, said: "Who is your Prophet?" ". She has answered: It is you, Muḥammad, the Prophet of *Allah* . So the Prophet, may *Allah* bless him and greet him, said at that moment: "set her free for she is a believer" (1).

673 - 'Abū' Ubayda narrated, according to Jābir 'Ibn Zayd, after 'Ibn' Abbās, that the Prophet, may *Allah* the bless and greet him, said: "There can be no divorce or of repudiation by the Dhihār, if there was no marriage at prior; As one cannot free a slave that one does not do not have. Likewise, marriage cannot be valid without matrimonial guardian, dowry and obvious proof ”(2).

1) Narrated by 'Aḥmad' Ibn Ḥanbal in his attributed, tome, 2/291; volume 3 / 452; volume 4/222 - 388; volume 5/447 - 448 - 449; Muslim, chapter: the mosques, 33; 'Abū Dāwūd, chapter: prayer, 167; oaths, 16; An-Nasā'ī, chapter: oblivion, 20; Ad-Dārimī, chapter: the vows, 10 and Mālik in *Al-Muwa ṭṭ a '* , chapter: postage, 8 - 9.
2) See supra Ḥ *adīth* n ° 510.

674 - According to the chain of transmitters, the Prophet, may *Allah* bless him and greet him, said: "He who frees a slave (1) makes him completely free. If this slave partly belongs to an associate, the one who the freedman will have to give to his co-partner the just sum which

it is his responsibility to completely free this slave ”(2).

675 - 'Abū Ubayda reported, according to Jābir, according to Āisha, may *Allah* be pleased with her, may the Prophet, may *Allah* bless him and greet him, said about allegiance: "It is forbidden to sell the right to allegiance or donate it. It is the same as the kinship ”(3).

48) - of the will

676 - 'Abū Ubayda reported, according to Jābir, according to 'Ibn Abbās, may the Prophet, *Allah* bless him and greet him, said: "The murderer has no right to inherit the

1) Manuscript *(Kha)* , viz.

2) Reported by 'Aḥmad' Ibn Ḥanbal in his attributed, volume, 2/2 - 77 - 105…; Al-Bukhārī, chapter: emancipation, 4 - 5; Muslim, chapter: oaths, 49; 'Abū Dāwūd, chapter: emancipation, 4 - 6 and At-Tirmiẓī, chapter: the sentences, 14.

3) Reported by Ad-Dārimī, chapter: obligations, 53.

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victim, regardless of the homicide is intentional or involuntary ”(1).

677 - 'Abū Ubayda reported, according to Jābir, according to 'Ibn Abbās, may the Prophet, *Allah* bless him and greets him, said: "No Muslim who owns a property of which he wants to dispose by will, does not have the right to wait two days for its provisions to be put in writing ”(2).

678 - 'Abū Ubayda narrated, according to Jābir' Ibn Zayd, may 'Āisha, may *Allah* be pleased with her, said: A man went to the Prophet, may *Allah* bless him and greeted him, and said to him: O Prophet, my mother is dead suddenly, and I think if she had time to speak, she should have given alms. So can I do alms in his name? The Prophet, may *Allah* bless him and greet him, said: "Yes, give alms in his name" (3).

1) See Ḥ *adīth,* n ° 668.

2) Reported by 'Aḥmad' Ibn Ḥanbal in his attributed, volume, 2/4 - 10 - 24…; Al-Bukhārī, chapter: the testament, 1 - 4. Narrated by 'Abū Dāwūd, chapter: the

wills, 1. Narrated by Tirmiẓī, chapter: wills, 3; funerals, 5. Narrated by An-Nasāʾī, chapter: wills, 1. Narrated by 'Ibn Māja,
chapter: wills, 2. Narrated by Ad-Dārimī, chapter: wills, 1 and Mālik in *Al-Muwa ṭṭ a '* , chapter: wills, 1.
[3]) Reported by Al-Bukhārī, chapter: the funeral, 95; wills, 19; Muslim, chapter: *Zakāt* , 51; the will, 12 - 13; 'Abū Dāwūd, chapter: the wills, 15; An-Nasāʾī, chapter: the wills, 7 and 'Ibn Māja, chapter: the wills, 8.

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679 - 'Abū' Ubayda reported, according to Jābir 'Ibn Zayd, said: I have been informed, according to Jābir 'Ibn' Abd Allah, may the Prophet, may *Allah* bless and greet him, says: "Any building given as a life annuity to someone and his heirs, will become the definitive property of the donee ”([1]).

680– 'Abū Ubayda narrated, according to Jābir' Ibn Zayd, whom SaʿdIbn 'Abī Waqqāṣ, said: The year of pilgrimage to *Allah* , the Prophet, may *Allah* bless him and greet me, visited me following my illness which had almost to die. So I said to him: O Prophet, you see what I'm sick. I have fortune but no other inherit that my only daughter ([2]). Can I bequeath by will two-thirds of my property? The Prophet, may *Allah* the bless and greet him, said to him: "No". Saʿd 'Ibn' Abī Waqqāṣ said: Half? The Prophet, may *Allah* bless him and greets him, said: "No". Saʿd 'Ibn' Abī Waqqāṣ a says: The third? The Prophet, may *Allah* bless him and greet him, said to him: "The third yes, and will already be a lot. Better that you leave your heirs rich rather than leave them in misery forced to reach out to passers-by. You do not

[1]) See Ḥ *adīth,* n ° 602.
[2]) To have said except my only daughter referring to those who are directly entitled to succession. As for the family, he had them because the Prophet, may *Allah* bless him and greet him, reminded him saying: you do not want to neglect your successors etc ...

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would know how to spend in order to please *Allah* without
be rewarded by it, even when it comes to the simple
bite that put in your wife's mouth ". Saʿd 'Ibn
'Abī Waqqāṣ said: O Prophet, shall I stay after my
Companions? The Prophet, may *Allah* bless him and greet him,
said to him: "If you will live, any work you will do in view
to be pleasing to *Allah will* exalt you in rank and degree. Can-
will you be living, it will be to benefit some people and
harm others. O my *Allah* , make the emigration of my
companions assure them full satisfaction. Don't push them away
not back. But the unfortunate one was Saʿd Bin Khawla
". The Prophet, may *Allah* bless him and greet him, praised
funeral, regretting that he died in Mecca. Ar-Rabī 'said:
Some people take advantage of it, others fight you is to do
allusion to the event of Sa 'd as governor of
Iraq. He fought people because of apostasy. He has
patient. However, he gave others the opportunity to
to repent. Those who shared the position of
Musaylima, the liar. Eventually they repented and
benefited from the arrangement. Having said "he has them

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patient "means" he fought them by means of
patience "(1) (2).

49) - "Hospitality, relationships neighborhood, slaves and orphans "

681 - 'Abū Ubayda related, that Jābir' Ibn Zayd,
said: I heard the Prophet, may *Allah* bless him and
salute, say: "Whoever believes in *Allah* and in the day of
doomsday treats its guest with respect, for a
day and night. The duration of hospitality is three days,
beyond which it comes under charity. The host must not
staying with someone to the point of embarrassing them "(3).

1) To have said that is to say he fought them by means of patience and he added
in the copy of Al-Quṭb, the following explanation: that the Ḥ *adīth* raises the case of

Sa'd 'Ibn Khawla when people immigrated from Mecca to Medina, but he refused to immigrate and died in Mecca disregarding divine order regarding immigration. Whoever does not carry out *Allah's* order is ungodly and wandering.

2) Reported by 'Aḥmad' Ibn Ḥanbal in his attributed, volume, 1/173 - 176 - 179; Al-Bukhārī, chapter: the funeral, 37; wills, 2; the merits of the supporters (*Manāqib Al- '* Anṣār), 49; the sick, 16; vocations, 43; Muslim, chapter: the wills, 5; 'Abū Dāwūd, chapter: wills, 2; At-Tirmiẓī, chapter: the wills, 1; An-Nasā'ī, chapter: wills, 3; 'Ibn Māja, chapter: the wills, 5; Ad-Dārimī, chapter: wills, 7 and Mālik in *Al-Muwa* ṭṭ *a '* , chapter: wills, 4.

3) Narrated by 'Aḥmad' Ibn Ḥanbal in his attributed, tome, 4/31; volume 6 / 385; Al-Bukhārī, chapter: rules of conduct, 85; 'Abū Dāwūd, chapter: the foods, 5; Al- Tirmiẓī, chapter: the beneficent, 43; 'Ibn Māja, chapter: the rules of conduct, 5 and Mālik in *Al-Muwa* ṭṭ *a '* , chapter: the quality of the Prophet, 22.

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682 - 'Abū' Ubayda narrated, according to Jābir 'Ibn Zayd, that he was informed that the Prophet, that *Allah* the bless and greet him, said: "O believing women, do not do not disdain what your neighbor offers you, even if it is a cooked mutton's trotters (1) ”(2).

683 - 'Abū Ubayda narrated, according to Jābir' Ibn Zayd, may the Prophet, may *Allah* bless him and greet him, said: "Let not he who believes in *Allah* and in the last day say that good or that he is silent and that he does no harm to his neighbor ”(3).

384 - 'Abū Ubayda narrated, according to Jābir' Ibn Zayd, according to 'Ibn Abbās, the Prophet, *Allah* bless him and greet him, said: "My dear Gabriel, may salvation be on him, kept recommending me to deal with benevolence the slaves, to the point where I believed that the men were no longer to be slaves. He never stopped

1) Manuscript *(Kha)* , cooked.

2) See Ḥ *adīth* n ° 359.

3) Reported by 'Aḥmad' Ibn Ḥanbal in his attributed, volume, 2/184 - 267 - 433; volume 4/31; volume 5/247; volume 6/69 - 384 - 385; Al-Bukhārī, chapter: the rules driving, 31 - 85; easements (*Riqāq*), 23; Muslim, chapter: belief, 74; *Al-Laq* ṭ *a* , 14; 'Abū Dāwūd, chapter: rules of conduct, 123; At-Tirmiẓī, chapter: the day of judgment, 50 and Mālik in *Al-Muwa* ṭṭ *a '* , chapter: the quality of Prophet, 22.

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even to recommend that I treat my neighbor with respect,
to the point where I believed that nothing should be secret to him (1)"(2).

685 - Ar-Rabī 'reported, that' Abū Masʿūd Al-
'Anṣārī said: "While I was whipping my
slave, I heard a voice coming from behind saying to me:
Be aware O 'Abū Masʿūd! I was so carried away
out of anger, which I did not resent, until the
Prophet, may *Allah* bless him and greet him, has stood before him
me. As soon as I saw it, the whip fell from my hand. The
Prophet, may *Allah* bless him and greet him, said: "Be
aware, O 'Abū Masʿūd that *Allah* can make you more
than you do to this slave ". I said: By the one who got you
sent to communicate the truth, I will never beat a
slave "(3).

686 - 'Abū Ubayda narrated, according to Jābir' Ibn
Zayd, according to 'Ibn ʿUmar, that when a slave is loyal

1) Manuscript *(Kha)* , which no longer remains after him.
2) Narrated in a similar way by 'Aḥmad' Ibn Ḥanbal in his attributed, tome,
2/85 - 160 - 259…; volume 5/32 - 365; volume 6/52 - 91 - 125…; Al-Bukhārī,
chapter: rules of conduct, 28; Muslim, chapter: the beneficent, 140 - 141.;
'Abū Dāwūd, chapter: the rules of conduct, 123 At-Tirmiẓī, chapter: the
beneficent, 28 and 'Ibn Māja, chapter: the rules of conduct, 4, in these terms: "My
dear Gabriel kept urging me to treat my neighbor with kindness
point where I thought he will inherit it "
3) Narrated by 'Aḥmad' Ibn Ḥanbal in his attributed, tome, 4/120; volume 5 /
274; Muslim, chapter: the oaths, 34 and At-Tirmiẓī, chapter: the beneficent, 30.

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to his master and adores his Lord appropriately,
Allah doubles his retribution "(1).

687 - 'Abū Ubayda, reported, from Jābir' Ibn
Zayd, that he heard some companions (2) report that
the Prophet, may *Allah* bless him and greet him, had forbidden
make the slaves work (3) after the evening prayer.

688 - 'Abū Ubayda narrated, according to Dhammām
'Ibn As-Sā'ib, after Jābir' Ibn Zayd, after 'Ibn' Abbās,

may the Prophet, may *Allah* bless and greet him,
says: "Whoever lodges (4) an orphan and takes him into
charge, hoping to be rewarded by *Allah* , *Allah* is
charge of his retribution. *Allah* , in fact, does not neglect the
retribution of those who do well ”.

689 - 'Abū Ubayda narrated, according to Jābir' Ibn
Zayd, according to 'Abū Hurayra, that the Prophet, may *Allah* the
bless and greet him, said: "The neighbor must not prevent
neighbor to stick a beam in his wall, because this is
a duty he must do towards himself ”(5).

1) Reported by Muslim, chapter: oaths, 43; 'Abū Dāwūd, chapter: the
rules of conduct, 125 and Mālik in *Al-Muwa ṭṭ a '* , chapter: authorization, 43.
2) Manuscript *(Kha)* , people.
3) Manuscript *(Kha)* , the slave.
4) Manuscript *(Kha)* , to elevate.
5) See Ḥ *adīth,* n ° 366.

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50) - "Threats against violations charged to property "

690 - 'Abū Ubayda narrated from Jābir' Ibn
Zayd after 'Ibn' Abbās (1) that the Prophet, may *Allah* the
bless and greet him, said: "To prevent oneself from the good of others
however little it may be an act punishable by damnation in
hell ”.

691 - 'Abū' Ubayda said: I have heard
companions report that the Prophet, *Allah* bless him
and greet him, said, "There are two kinds of sins. First the
sin between the faithful and *Allah* and the sin between man and
his next. Concerning the first sin, if the man
repent, he will be like him who did not do it. When
to the sin of harming a neighbor, its
repentance is only acceptable if it corrects injustices
towards its victims ”(2).

692 - 'Abū Ubayda narrated, according to Jābir' Ibn
Zayd, that he was informed that the Prophet, that *Allah* the

bless and greet him, had forbidden to walk in a field
cultivated and had said in this connection: "Only three individuals are

1) Having said 'Ibn' Abbās, in other copies after 'Anas' Ibn Mālik instead of 'Ibn' Abbās.

2) Narrated in a similar way by 'Ibn Māja, chapter: asceticism, 30.

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allowed to walk in a cultivated field: in this case
the one who waters it, the one who keeps the world and the one who keeps it ”.
Ar-Rabī 'said: *Al-Wāqī* is the protector and *Al-Nāqī* is
the one who pulls up (1) the grass.

693 - 'Abū Ubayda narrated, according to' Ibn 'Umar,
may the Prophet, may *Allah* bless him and greet him, said:
no one treats someone's beast without permission.
Would one of you accept that we come to his cellar (2),
break down its doors and take away its food? Now, the udders
of your animals are the storerooms of your food. It is therefore
unlawful to milk someone's beast without their permission ”
(3).

694 - Ar-Rabī 'reported, according to ʿUbāda' Ibn 'Aṣ-
Ṣāmit, may the Prophet, may *Allah* bless him and greet him,
says: "Declare even the thread and the needle, and beware of the
fraud because it will bring shame to those who have it
practiced on the day of resurrection ”(4).

1) Manuscript *(Kha)* , torn off.

2) To say his room.

3) Reported by Al-Bukhārī, chapter: the found object *Al-Laq* ṭ *a*), 8; Muslim, chapter: *Al-Laq* ṭ *a* , 13 and 'Abū Dāwūd, chapter: holy war (*Al-Jihād*), 86.

4) Narrated by 'Aḥmad' Ibn Ḥanbal in his attributed, tome, 2/184; volume 4 / 128; volume 5/316 - 318 - 326…; 'Abū Dāwūd, chapter: the holy war (*Al-Jihād*), 121. An-Nasā'ī, chapter: the gift, 1; 'Ibn Māja, chapter: the holy war (*Al-Jihād*), 34; Ad-Dārimī, chapter: prophetic traditions (*Siyar*), 45 and Mālik in *Al-Muwa* ṭṭ *a '* , chapter: holy war (*Al-Jihād*), 22.

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695 - 'Abū' Ubayda reported, according to Jābir,
according to 'Ibn' Abbās, that 'Abū Ṭayba having made a bloodletting

to the Prophet, may *Allah* bless him and greet him, who enjoined give him a measure (Ṣ *à* ʿ) of dates and he ordered his masters (1) of Abū Ṭayba to alleviate the royalty he demanded of him (2).

51) - "The sum of good morals"

696 - 'Abū Ubayda reported, according to Jābir, according to 'Anas' Ibn Mālik, that the Prophet, may *Allah* the bless and greet him, said: "Do not be hateful nor envious nor angry with each other. Be brothers, o servants of *Allah* . It is not permissible for a Muslim to break his relations with his brother more than three days ”(3).

1) To have said he ordered his family that means the parents of 'Abū Ṭayba that is to say he ordered it to reduce the expenses which oblige him to allocate. It is the tax that masters impose on their slaves.

2) Reported by 'Aḥmad' Ibn Ḥanbal in his attributed, volume, 3/100 - 174 - 182 …; Al-Bukhārī, chapter: sales, 39 - 95; protection, 17; medicine, 13; Muslim, chapter: *Musaqāt* , 62; 'Abū Dāwūd, chapter: sales, 32; At-Tirmiẓī, chapter: sales, 48; Ad-Dārimī, chapter: sales, 79 and Mālik in *Al-Muwa* ṭṭ *a '* , chapter: authorization, 26.

3) Narrated by 'Aḥmad' Ibn Ḥanbal in his attributed, tome, 1/3 - 5 - 7; volume 2 / 277 - 288 - 312…; volume 3/110 - 165 - 199…; Al-Bukhārī, chapter: the literature, 57 - 58 - 62; Muslim, chapter: the beneficent, 24 - 28 - 30 - 32; 'Has drunk Dāwūd, chapter: rules of conduct, 47; Al- Tirmiẓī, chapter: the beneficent, 24; 'Ibn Māja, the invocation, 5 and Mālik in *Al-Muwa* ṭṭ *a'* , chapter: the goodness of moral, 14 - 15.

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697 - 'Abū Ubayda reported, according to Jābir, from 'Abū Saʿīd Al-Khidrī, that' Abū 'Ayyūb Al-Anṣārī has said: The Prophet, may *Allah* bless him and greet him, said: "He a devotee is not permitted to remain in rupture with his brother for more than three days. When they meet again and that each of them will refuse to approach the other, the best of them will be the one who salutes first ”(1).

698 - 'Abū Ubayda narrated, according to Jābir' Ibn Zayd, according to 'Ibn Hurayra, that the Prophet, may *Allah* the bless and greet him, said: Beware of suspicion, for the suspicion is the most lying of the soul's suggestions; don't spy, don't be prying, don't be

hateful, do not be envious, do not be in contention.
But rather be brothers, O servants of *Allah* ". Ar-Rabī 'a
says: do not spy means that none of you
seeks to point out the faults of others. Keep it up to you
slander and revenge (2) for its harmful flaws
(3).

1) Reported by 'Aḥmad' Ibn Ḥanbal in his attributed, volume, 1/176 - 183; tome 3/110 - 165 - 199…; volume 4/20 - 327 - 328; volume 5/416 - 421 - 422; Al-Bukhārī, chapter: literature, 57 - 62; authorization, 9; Muslim, chapter: the beneficent, 23 - 25 - 26; 'Abū Dāwūd, chapter: rules of conduct, 47; At-Tirmiẓī, chapter: the beneficent, 21 - 24; 'Ibn Māja, in the introduction, 7.

2) Manuscript *(Kha)* , come back.

3) Reported by 'Aḥmad' Ibn Ḥanbal in his attributed, volume, 2/245 - 287 - 312 …; Al-Bukhārī, chapter: wills, 8; marriage, 45; bonds, 2; the

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699 - 'Abū Ubayda said: I have been informed, according to
'Ibn Masʿūd, may the Prophet, *Allah* bless him and
greet, said: "Beware of envy, suspicion and
oppression, one to another, because no lot of
Islâm does not fall to the one who conceals these qualities even if he
it is only one of these bad qualities ".

700 - 'Abū Ubayda said: I have been informed that' Umar
'Ibn Al-Khaṭṭāb, may *Allah* be pleased with him, has
said: When we know someone for their kindness, we have said
well and we judge it well. On the other hand, the one we know for
its wickedness, we speak badly of it and we judge it badly.

701 - 'Abū' Ubayda said: I heard that the
Prophet, may *Allah* bless him and greet him, say:
envy does not push you to harm. That the bad omen
do not cause you to give up carrying out your purpose. that
suspicion does not lead you to take it for reality because
this is itself the training by its bad ones
suggestions, which distinguish the Muslim from the hypocrite "(1).

rules of conduct, 57 - 58; Muslim, chapter: the beneficent, 28; At-Tirmiẓī, chapter: the beneficent, 56 and Mālik in *Al-Muwa ṭṭ a '* , chapter: the goodness of moral, 15.

1) Narrated in a similar way by 'Aḥmad' Ibn Ḥanbal in his attributed,

volume, 1/174 - 180 - 269…; Al-Bukhārī, chapter: medicine, 19 - 43 - 44 - 45 - 54; Muslim, chapter: peace, 102 - 107 - 110 - 114 - 116; 'Abū Dāwūd, chapter: medicine, 24 and 'Ibn Māja, in the introduction, 10; medicine, 43 in these

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52) - "Of the soul of the faithful and of his emblem"

702 - 'Abū ʿUbayda reported, according to Jābir, that he been informed from Kaʿb 'Ibn Mālik that the Prophet, that *Allah* bless him and greet him, said: "The soul of the devotee is turns into a bird that lives on the trees of paradise until that *Allah* gives him back his body, on the day of Resurrection ”(1).

703 - 'Abū' Ubayda reported having been informed, according to 'Ibn ʿUmar, may the Prophet, *Allah* bless him and greet him, said: "There is one among the trees whose leaves do not fall and that is the emblem of the Muslim loyal. Tell me which tree is it? ". 'Ibn ʿUmar a said: The devotees thought of various trees in the desert. As for I was sure (2) that it was the palm tree. But, the excess modesty prevented me from saying it. The faithful said: O Prophet, tell us which tree is it? The Prophet, that *Allah* bless him and greet him, said: "It is the blessed palm tree that

terms, "No contagion, no superstition, no belief in a species diabolical".

1) Narrated by 'Aḥmad' Ibn Ḥanbal in his attributed, tome, 3 / 455- 456 - 460; An-Nasā'ī, chapter: the funeral, 117; 'Ibn Māja, chapter: asceticism, 32 and Mālik in *Al-Muwa ṭṭ a '* , chapter: the funeral, 48.

2) Manuscript *(Kha)* , my heart.

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gives its fruits at all times, by the will of the Lord ”that means every six months (1), (2).

704 - 'Abū ʿUbayda reported that he heard the Prophet, may *Allah* bless him and greet him, say: "He who fears *Allah* , *Allah* spares him from having recourse to people. When to the one who fears people and not *Allah* , *Allah* is the object

from the domination of men and abandons it ”(3).
705 - 'Abū ʿUbayda narrated, according to Jābir' Ibn Zayd, according to 'Ibn ʿAbbās, that the Prophet, may *Allah* the bless and greet him, said: "Whoever makes himself great in eyes of men, *Allah will* bring it down and whoever makes himself humble for *Allah* , *Allah* lifts him up ”(4).
706 - 'Abū ʿUbayda said: I have been informed, according to 'Ibn Masʿūd, may the Prophet, *Allah* bless him and salutes, said: "Whoever preserves himself from two things would have safeguarded the integrity of his worship ”. We say: What are these two things, O Prophet? The Prophet, may *Allah* bless him

1) "Every six months": this expression means when the tree is fertilized until that of picking. According to another opinion, "any time" means every year, because the palm tree gives its dates every year.
2) Reported by 'Aḥmad' Ibn Ḥanbal in his attributed, tome, 2/12 - 41 - 61; Al-Bukhārī, chapter: science, 4 - 5 - 14 - 50; foods, 46; sales, 94; Muslim, chapter: the hypocrites, 61 - 62; At-Tirmiẓī, chapter: the rules of driving, 79.
3) Narrated by At-Tirmiẓī, chapter, asceticism, 65.
4) Narrated by 'Aḥmad' Ibn Ḥanbal in his attributed, tome, 2/386; Muslim, chapter: the beneficent, 69; At-Tirmiẓī, chapter: the beneficent, 82; Ad-Dārimī, chapter: *Zakāt* , 34 and Mālik in *Al-Muwa ṭṭ a '* , chapter: alms, 12.

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and greet him, said: "It is a question of preserving what one has between the jaws and what we have between the legs ”. Ar-Rabī 'said: the language contingency and sex (1).
707– 'Abū ʿUbayda said: I have been informed after 'Ibn ʿAbbās may the Prophet, may *Allah* bless and greet him, said: "Watch three things and I guarantee you in counterpart, paradise ”. We say: What are they, oh Prophet ? The Prophet, may *Allah* bless him and greet him, says: "It is about the tongue, the belly and the sex" (2).
708 - 'Abū ʿUbayda said: The Prophet, may *Allah* the bless and greet him, said: "No devotee who has lost three of his children, will not enter hell ”. A woman said: What if we have lost two children? The Prophet, may *Allah* bless him and salutes, said: "It is the same for the loss of two

children ”(3).

709 - 'Abū ʿUbayda narrated, according to Jābir' Ibn Zayd, according to ʿAbū Hurayra, that the Prophet, may *Allah* the

1) Narrated by 'Aḥmad' Ibn Ḥanbal in his attributed, tome, 4/398; volume 5/333 - 362; Al-Bukhārī, chapter: easements (*Riqāq*), 23; limits, 19; At-Tirmiẓī, chapter: asceticism, 61 and Mālik in *Al-Muwa ṭṭ a '* , chapter: language, 11.

2) Quoted by the author of *Kanz Al-'Ummāl* , volume 3 / 7872. He also said: he was reported by Al-Bayhaqi.

3) Narrated by 'Aḥmad' Ibn Ḥanbal in his attributed, tome, 5/83; Al-Bukhārī, chapter: the funeral, 6 - 91; science, 36; Muslim, chapter: the beneficent, 151; At-Tirmiẓī, chapter: the funeral, 64; 'Ibn Māja, chapter: the funeral, 57, the rules of conduct, 3 and Mālik in *Al-Muwa ṭṭ a '* , chapter: the funeral, 38 - 39.

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bless and greet him, said: "Whoever loses three children will not will not be touched by the fire of hell if not by way acknowledgment (1) ”(2).

710 - According to the chain of transmission (3), the Prophet, peace be upon him, said: "The strong man is not the one who uses his strength but rather the one who control in the moment of anger ”(4).

53) - "From the prohibition of scaring a Muslim, guarding dogs, unveiling of the secret of others and of the demon ”

711 - 'Abū ʿUbayda narrated, according to Jābir' Ibn Zayd, he was informed that the Prophet that *Allah* the

1) To have said by acquittal of the oath as the term is written means what will serve as fulfill the oath. They say: I did it to fulfill the oath to say I have tried to fulfill my oath as much. The meaning lends itself to contradictions. The Most of my gatekeepers are content with the apparent meaning. Others interpret it. However, he mentioned the form of the exception due to the meaning of "and to say that he will not be chastened by fire either hardly or much and by the oath not not acquit. It is rather in accordance with our opinion knowing that the two philologists Al-Farrā 'and Al-'Akhfash accept the use of' except 'exceptional expression for make sense of and a coordinating connector. They quoted the Quranic verse ***"Do not be afraid, Moses, Of Me, the envoys are not afraid, near Me except he who prevaricated ”*** (the ants, verse: 10 and 11).

2) See Ḥ *adīth,* n ° 708

3) Having said following his way, in the copy of Al-Quṭb, he cited the chain of transmitters cited above.

4) Reported by 'Aḥmad' Ibn Ḥanbal in his attributed, volume, 2/236 - 268 - 507;

Al-Bukhārī, chapter: literature, 76; Muslim, chapter: the beneficent, 107 - 108
and Mālik in *Al-Muwa ṭṭ a '* , chapter: good morals, 12.

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bless and greet him, said: "He who causes fear to a Muslim, *Allah will* torment him on the day of resurrection. Whoever divulges his brother's secret, *Allah will* reveal his secrets before all creatures on the day of resurrection ”(1).

712 - 'Abū ʿUbayda narrated, according to Jābir according to Āisha, may *Allah* be pleased with her, may the Prophet, may *Allah* bless him and greet him, said: "Whoever owns a dog not for the care of his fields or his flocks, his merits decrease daily by a *Qīrā ṭ* ”. Jābir said: or two *Qīrā ṭ* . The *Qīrā ṭ* is also enormous than Mount Uḥud (2).

713 - 'Abū ʿUbayda narrated, according to Jābir' Ibn Zayd, whom Al-Ḥasan Al-Baṣrī said: The Prophet, may *Allah* bless him and greet him, in fact, forbade raising a dog because this causes fear to the faithful. Because of this he said

1) Quoted by the author of Kanz 'Ummāl, volume 16/43731 - 43757. He also said: he was reported by Al-Daylami from 'Anās. Reported by Al-Bayhaqī, in the people of belief, according to 'Anes. Also related in an analogous way as this Ḥ *adīth* : 'Abū Dāwūd, chapter: rules of conduct, 85; At-Tirmiẓī, chapter: the seditions, 3; 'Aḥmad' Ibn Ḥanbal in his attributed, volume, 5/362 in these terms: He a Muslim is not permitted to frighten a Muslim ”.

2) Narrated by 'Aḥmad' Ibn Ḥanbal in his attributed, tome, 5/220; Al-Bukhārī, chapter: the beginning of creation, 17, plowing, 3; Muslim, chapter: the *musaqut* , 61; An-Nasā'ī, chapter: the hunt, 2; 'Ibn Māja, chapter: the hunt, 2; Ad-Dārimī, chapter: hunting, 2 and Mālik in *Al-Muwa ṭṭ a '* , chapter: authorization, 12.

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also: the merits of the faithful are reduced by two *Qīrā ṭ* (1).

714 - 'Abū ʿUbayda narrated, according to Jābir' Ibn Zayd, that he heard Jābir 'Ibn' Abd Allah say: The Prophet, may *Allah* bless him and greet him, said: "When the

night is coming, close the door, consolidate the mouths of others,
block the vases and extinguish your lamps, for the demon
never open a closed door, never untie the rope that
close the skin and do not uncover a vase. Now a mouse can
cause a fire in a house (2) ". Ar-Rabī '
said: the mouse causes the fire by dragging the wick in
lamp and carrying it to the roof of the house (3).

54) - "On the ethics of the faithful in their life personal and in the observance of traditions ”

715 - 'Abū ʿUbayda narrated, according to Jābir' Ibn
Zayd, may the Prophet, may *Allah* bless him and greet him,

1) See Ḥ *adīth,* n ° 712.
2) Having said fire, fire. In several copies, these two terms do not appear.
3) Reported by 'Aḥmad' Ibn Ḥanbal in his attributed, tome, 2/363; volume 3/301 - 374 - 386 - 395; Al-Bukhārī, chapter: the beginning of creation, 15, the drinks, 22; Muslim, chapter: the drinks, 96 - 97; At-Tirmiẓī, chapter: foods, 15; 'Ibn Māja, chapter: the drinks, 16 and Mālik in *Al-Muwa* ṭṭ *a '* , chapter: the quality of Prophet, 21.

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said: "My friend Gabriel, may salvation be upon him,
recommended friendliness with people ”.
716 - 'Abū ʿUbayda narrated, according to Jābir' Ibn
Zayd, may ʿĀisha, may *Allah* be pleased with her,
said: "The most loving work to the Prophet, may *Allah* the
bless and greet him, was the one to which his height
persevered ”(1)
717 - 'Abū ʿUbayda narrated, according to Jābir' Ibn
Zayd, according to 'Abū Hurayra, that the Prophet, may *Allah* the
bless and greet him, said: "Do not walk (2) with a
only shoe. Have both bare feet or both feet
shod. When one of you puts on your shoes,
begins with the right foot, and when he takes off his shoes,
start with the left foot ”(3).
718 - 'Abū ʿUbayda narrated, according to Jābir' Ibn
Zayd, according to 'Abū Saʿīd Al-Khidrī, that the Prophet, that

1) Narrated from 'Ā'isha, may *Allah* be pleased with her:' Aḥmad 'Ibn Ḥanbal

in his attributed, tome, 6/54 - 61- 319…; Al-Bukhārī, chapter: belief, 32, the fasting, 52; Muslim, chapter: the travelers, 139 - 221; An-Nasā'ī, chapter: rising during the night, 17 - 42 - 43 and Dārimī, chapter: prayer, 165 in these terms: "Act according to your abilities. I swear by *Allah that* Allah is only bored when you're bored ".

[2]) Manuscript *(Kha)* , does not work.

[3]) Narrated by 'Aḥmad' Ibn Ḥanbal, from 'Abū Hurayra in his attributed, tome, 1/331; volume 2/245 - 443 - 477; volume 3/42 - 293 - 325; Al-Bukhārī, chapter: the habit, 40; Muslim, chapter: the habit, 67 - 68 - 70 - 71; 'Abū Dāwūd, chapter: the habit, 41. At-Tirmiẓī, chapter: the habit, 34; 'Ibn Māja, chapter: the habit, 29 and Mālik in *Al-Muwa ṭṭ a '* , chapter: the quality of the Prophet, 14.

Allah bless and greet him, ordered to carve mustaches and grow a beard ". Ar-Rabī 'said: He wants to shorten ([1]) what has become long ([2]).

719 - 'Abū ʿUbayda reported having been informed that 'Abū Hurayra said: The Prophet, may *Allah* bless him and greet him, established ten traditions, five of which concern the head while the other five concern the rest of the body. When at the first, it is the parting in the hair, cut the whiskers, *picking* teeth with *Siwāk* , gargling, and suck the water through your nose. The five traditions that concern the rest of the body are: waxing the armpits, trimming nails, shaving the pubis, circumcision and personal toilet ([3]).

[1]) To have said to cut what is elongated from it, means the mustaches and the beard. It is ordered to shorten the mustaches is forbidden to comb the beard it is the meaning of control them. The author did not say so. This is the explanation.

[2]) Reported by 'Aḥmad' Ibn Ḥanbal in his attributed, volume, 2/16 - 52 - 229…; Al-Bukhārī, chapter: the habit, 64; Muslim, chapter: purity, 52 - 55; At-Tirmiẓī, chapter: literature, 18 and An-Nasā'ī, chapter: purity, 14.

[3]) Reported by 'Aḥmad' Ibn Ḥanbal, in his attributed, volume, 2/229 - 283 - 410 … Volume 4/264; Volume 6/137; Al-Bukhārī, chapter: the habit, 63 - 64; authorization, 51; Muslim, chapter: purity, 49 - 50 - 56; 'Abū Dāwūd, chapter: purity, 29; walking, 16; At-Tirmiẓī, chapter: the rules of driving, 14; An-Nasā'ī, chapter: purity, 8 - 10; decoration, 1 - 55; 'Ibn Māja, chapter: purity, 8 and Mālik in *Al-Muwa ṭṭ a '* , chapter: the quality of Prophet, 3.

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55) - "Rules of good conduct"

720 - 'Abū ʿUbayda narrated, according to Jābir' Ibn Zayd, according to 'Abū Saʿīd Al-Khidrī, that the Prophet, that *Allah* bless him and greet him, said: "Two individuals do not do not converse secretly by talking to each other in presence of a third party ”(1).

721 - According to 'Abū Hurayra (2), the Prophet, whom *Allah* bless him and greet him, said: "The last hour will not arrive until a man, passing by a grave, do not wish to be in the place of the one who is buried there " (3).

722 - According to 'Abū Hurayra, the Prophet, that *Allah* bless him and greet him, said: "All will disappear from the body of man buried as a result of his decomposition, with the exception of the caudal bone from which it was created (4) and will be reconstituted the day of resurrection ”(5).

1) Narrated by 'Aḥmad' Ibn Ḥanbal, in his attributed, tome, 2/9 - 43 - 45.

2) To have said according to the way of 'Abū Hurayra. In the copy of Al-Quṭb he mentioned the chain of transmitters and the Ḥ *adīth* that succeeds it. In the copy, of Al-Quṭb, he cited the same chain of transmission.

3) Reported by 'Aḥmad' Ibn Ḥanbal, in his attributed, volume, 2/236 - 530; Al-Bukhārī, chapter: seditions, 22 - 25; Muslim, chapter: seditions, 35 and Mālik in *Al-Muwa ṭṭ a '* , chapter: the funeral, 53.

4) Manuscript *(Kha)* , a spelling mistake.

5) Narrated by 'Aḥmad' Ibn Ḥanbal, from 'Abū Hurayra, in his attributed, volume, 2/315 - 322 - 428…; Al-Bukhārī, chapter: genesis of sura 78/1;

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723 - 'Abū ʿUbayda reported, according to Jābir, from 'Abu Sa'īd Al-Khidrī that the Prophet, *Allah* the bless greetings, said: "Angels do not enter into a house which contains sculpted figurative representations or drawn ”(1).

724 - 'Abū ʿUbayda reported having been informed may the Prophet, may *Allah* bless and greet him, said: "The man who speaks words pleasing to *Allah* without giving them importance (2), *Allah will* grant him his

approval until the day of its meeting. The man who utters words condemned by *Allah* , even if he does not not give them importance, will have incurred the wrath of *Allah* until the Day of Resurrection ”(3).

Muslim, chapter: seditions, 141 - 143 and 'Ibn Māja, chapter: asceticism, 32 in these terms: "Every human being will be devoured by the earth except the sacrum **".**

1) Narrated by 'Aḥmad' Ibn Ḥanbal, in his attributed, tome, 3/90; volume 4/28; Al-Bukhārī, chapter: the beginning of creation, 7; invasions, 12; Muslim, chapter: habitat, 87; Tirmiẓī, chapter: rules of conduct, 44; An-Nasā'ī, chapter: the decoration, 110 and Mālik in *Al-Muwa ṭṭ a '* , chapter: authorization, 6.

2) To have said to achieve, that is to say to actually wait.

3) Reported by 'Aḥmad' Ibn Ḥanbal through Al-Ḥārith Al-Muzanī, in his attributed, tome, 2/334; Volume 3/469; Al-Bukhārī chapter: *Riqāq* , 23; Tirmiẓī, chapter: asceticism, 12; 'Ibn Māja, chapter: seditions, 12 and Mālik in *Al-Muwa ṭṭ a '* , chapter: the word, 5 in these terms: “It happens that one of uses a word to you in the way of Allah, without realizing its significance. Allah grants him thanks to this word and his satisfaction until the day of judgment. Through on the other hand, it happens that someone uses a word which incites the wrath of Allah that he be exalted, inflict his wrath upon him until the day of judgment. The expression goes back to 'Ibn Māja ”.

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725 - 'Abū ʿUbayda narrated, according to Jābir' Ibn Zayd, have been informed (1) that the Prophet, *Allah* the bless and greet him (2), said: "It would be better not to to know your parents, than to miss the chance to have them alive without taking advantage of their presence to secure paradise ”(3).

726 - The Prophet, may *Allah* bless him and greet him, says: "Whoever is at odds for one hour of the day, with one of his parents, will be doomed to hell, until he repent ”.

727 - 'Abū ʿUbayda narrated, from' Abū Hurayra, may the Prophet, may *Allah* bless him and greet him, says: "The worst of men is he who has a double face, which presents itself to some with a face and to others with a other face ”(4).

1) May the Prophet *Allah* bless him and greet him, in manuscript “ *kha* ” means according to the Prophet.

2) Manuscript *(Kha)* it has.

3) Reported by 'Aḥmad' Ibn Ḥanbal, in his attributed, volume, 5 / 29. Reported by

Muslim, chapter: kindness, 9 - 10.
4) Reported by 'Aḥmad' Ibn Ḥanbal in his attributed, volume, 2/245 - 307 - 326; Al-Bukhārī, chapter: the merits (*Manāqib*), 1; rules of conduct, 52; the sentences, 27; Muslim, chapter: kindness, 98 - 99; 'Abū Dāwūd, chapter: rules driving, 34; Al- Tirmiẓī, chapter: kindness, 78 and Mālik in *Al-Muwa ṭṭ a '* , chapter: the word, 21.

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728 - 'Abū ʿUbayda reported, according to Jābir (1), according to 'Abū Hurayra, may the Prophet, *Allah* bless him and greet him, said: "A man has experienced (2) a thirst terrible, along the way. He found a well, he is went down and drank. On his way back, he found a dog panting with thirst so much that he chewed dirt wet. So the man said: This dog, is thirsty as much as I suffered earlier. So he came down in the well, filled his boot with water, and grabbed it with the teeth. He went out and watered the animal. *Allah* was grateful to him for his act and granted him absolution ". People have said: O Prophet, will we be rewarded for good To animals ? The Prophet, may *Allah* bless him and greet him told them: "There (3) will be a reward (4), for every being alive "(5).

729 - 'Abū ʿUbayda reported having been informed that 'Abū Bashīr Al- Anṣārī said: I was with the Prophet,

1) Having said 'Abū' Ubayda. According to Jābir, in most copies we quote 'Abū 'Ubayda after' Abū Hurayra. In the copy of Al-Quṭb, it is quoted that 'Abū 'Ubayda reported that he was informed from' Abū Hurayra.
2) Manuscript *(Kha)* , if the need is urgent
3) Manuscript *(Kha)* , each.
4) A soft organ.
5) Reported by 'Aḥmad' Ibn Ḥanbal in his attributed, volume, 2/375 - 517; Al-Bukhārī chapter: drinking it, 9; iniquities, 23; rules of conduct, 27; Muslim, chapter: peace, 153; 'Abū Dāwūd, Chapter: Holy War (*Al-Jihād*), 44 and Mālik in *Al-Muwa ṭṭ a '* , chapter: the quality of the Prophet, 23.

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may *Allah* bless and greet him during an expedition.

The Prophet, may *Allah* bless him and greet him, sent a
messenger to people in their camp to tell them to
do not leave (1) any collar of rope or the like around the neck of
camels without cutting them all. People used it, in
done, to keep their animals from the evil eye ”(2).
730 - 'Abū ʿUbayda reported, according to Jābir,
according to 'Abū Hurayra, may the Prophet, *Allah* bless him
and greet him, said: "It is forbidden for any woman who believes in
Allah and on the day of judgment to take a trip
of a day and a night of walking without her being
accompanied by a Muḥrim ”(3).
731 - 'Abū ʿUbayda reported, according to Jābir, that the
Prophet, may *Allah* bless him and greet him, said: "Whoever
finds thorns in his way and brings them out of the way,
Allah will be grateful to him and will forgive him his sins ”(4).

1) Having said that he does not leave in one copy that he does not accept in another, accepts and in another does not leave.

2) Narrated by 'Aḥmad' Ibn Ḥanbal in his attributed, volume, 5 / 216. Al-Bukhārī, chapter: holy war (*Al-Jihād*), 139; Muslim, chapter: the habit, 105; 'Has drunk Dāwūd, chapter: the holy war (*Al-Jihād*), 45 and Mālik in *Al-Muwa ṭṭ a '* , chapter: the quality of the Prophet, 39.

3) Narrated by 'Aḥmad' Ibn Ḥanbal in his attributed, tome, 3/34; Al-Bukhārī; chapter: hunting, 26; 'Abū Dāwūd, chapter: rituals, 2; At-Tirmiẓī, chapter: breastfeeding, 15; 'Ibn Māja, chapter: the rituals, 7 and Mālik in *Al-Muwa ṭṭ a'* , chapter: authorization, 37.

4) Narrated by 'Aḥmad' Ibn Ḥanbal after 'Abū Hurayra, in his attributed, volume, 2/286 - 341 - 404…; Al-Bukhārī, chapter: the call to prayer, 32; Muslim,

732 - 'Abū ʿUbayda reported, according to Jābir,
according to 'Abū Hurayra, may the Prophet, *Allah* bless him
and greet him, said: “The journey is a fraction of the torment.
It deprives of food, drink and sleep. that
whoever finishes his business, immediately joins his family (1)
"Ar-Rabī" said: Al- *Nahmatu* is the need (2).
733 - 'Abū ʿUbayda narrated, according to Jābir' Ibn
Zayd, to have been informed (3), according to 'Ibn ʿUmar that the
Prophet, may *Allah* bless him and greet him, said: "The

bad luck exists in housing, the wife and the
frame "(4)
734 - 'Abū ʿUbayda narrated, according to Jābir' Ibn
Zayd, that 'Ibn ʿUmar said: The Prophet, may *Allah* the
chapter: the sultanate, 164; kindness, 127; 'Abū Dāwūd, chapter: literature, 160;
At-Tirmiẓī, chapter: kindness, 38 and Mālik in *Al-Muwa* ṭṭ *a '* , chapter: the group, 6
in these terms: “when an individual was walking on a road, he encountered a
thorny branch in the road, he moved it. Allah praised him his deed and made him
forgiven ”.
1) In another version that it fits immediately, in another that it accelerates the
return. In the Ḥ *adīth* attributed to 'Aïsha, *let him hasten* the journey.
2) Narrated by 'Aḥmad' Ibn Ḥanbal in his attributed, volume, 2/236 - 445 - 496
…; Al-Bukhārī chapter: *Al-'Umra* , 19; *Jihād* , 136; food, 30; Muslim,
chapter: the sultanate, 179; 'Ibn Māja, chapter: rituals, 1; Ad-Dārimī, chapter:
authorization, 40 and Mālik in *Al-Muwa* ṭṭ *a '* , chapter: authorization, 39.
3) Having said: I was informed. In Al-Quṭb's copy, getting informed does not appear.
4) Reported by 'Aḥmad' Ibn Ḥanbal in his attributed, volume, 2/8 - 36 - 115…;
Al-Bukhārī, chapter: holy war (*Al-Jihād*), 47; marriage, 17; Medicine,
43 - 54; Muslim, chapter: peace, 115 - 120; 'Abū Dāwūd, chapter: medicine,
24. At-Tirmiẓī, chapter: rules of conduct, 58; An-Nasā'ī, chapter: the
horses, 5; 'Ibn Māja, chapter: marriage, 55 and Mālik in *Al-Muwa* ṭṭ *a'* ,
chapter: authorization, 22.

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bless and greet him, said: "When a Jew greets you, he
says: *As-Sām* be upon you. *As - Sām* means death. But,
answer him: And on you too ”(1).
735 - 'Abū ʿUbayda related that Jābir said: We
have been informed (2) that the Prophet, *Allah* bless him
and salute him, said: " *Allah* , may he be exalted, said:" He who
will be favorable, the one who will turn away from his relatives
parents, will have turned away from Me ”.
736 - 'Abū ʿUbayda narrated, according to Jābir' Ibn
Zayd, according to 'Ibn ʿAbbās, that the Prophet, may *Allah* the
bless and greet him, said, "No man shall enter into the
paradise thanks to his works alone ”. We say: Even you,
Prophet ? The Prophet, may *Allah* bless him and greet him
said: "Not even me, if *Allah* does not cover me with His
mercy ”. Ar-Rabī 'said: It means protect me and
covers me with his mercy as one covers the sword in

his pocket (3).

1) Narrated by 'Aḥmad' Ibn Ḥanbal in his attributed, tome, 2/9; volume 3/99; Al-Bukhārī, chapter: authorization, 22; the renegades, 4; Muslim, chapter: peace, 9; Dārimī, chapter: authorization, 7 and Mālik in *Al-Muwa ṭṭ a '* , chapter: peace, 3 in these terms: "When the Jews greet you, one of them says to you: *As-Sām* either on you. So say: On you too ".

2) Manuscript *(Kha)* , I was informed.

3) Reported by 'Aḥmad' Ibn Ḥanbal in his attributed, volume, 2/235 - 256 - 264 …; volume 3/52 - 337 - 362; volume 6/125; Al-Bukhārī, chapter: easements *Riqāq* , 18; the sick, 19; Muslim, chapter: the hypocrites, 71 - 73 - 75 - 76 -

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737 - 'Abū ʿUbayda said: I have been informed that the Prophet, may *Allah* bless him and greet him, said: "Whoever claim to be in heaven, will be among the damned in hell " (1).

56) - "On the gravity of sin which consists in lie about the Prophet, *Allah* bless him and greet him "

738 - 'Abū ʿUbayda narrated, according to Jābir' Ibn Zayd, according to 'Ibn ʿAbbās, that the Prophet, may *Allah* the bless and greet him, said: "Whoever forges lies to my account with premeditation, which he is about to take his place in Hell ". Ar-Rabī 'said: He did not invent that (2)

78; 'Ibn Māja, chapter: asceticism, 20 and ad-Dārimī, chapter: servitudes, Al-*Riqāq* , 24.

1) Reported by Al-Haythamī, in " *Majma 'Az-Zawāi'd* , volume *1/186* in these terms: "Whoever claims to be a scholar, he is a layman." Anyone who claims that he is profane, he is profane. Anyone who claims he's in Heaven, he's in Hell. Whoever claims he is in hell, he is in hell ". He also said: it has been reported by Ṭabarānī in " *A* ṣ - Ṣ *aghīr* ".

2) To have said that he did not invent this is an explanation of his point that he getting ready because getting ready means taking a stand. Meaning expressed by the author, may *Allah* be pleased with him, means that the act performed was truthful. The intended meaning is threat and fear. So he didn't want say it to assume a place in hell where they position themselves. *Allah* is the most learned.

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and is not supposed to commit it but he meant it

constitutes his judgment (1) a deserved place in hell (2).
739 - Ar-Rabī 'reported, according to Yaḥyā' Ibn Kuthayr, whom ʿAṭā " Ibn As-Sā'ib said: We were at ʿAbd Allah 'Ibn Al-Ḥārith when he said to us: Do you know who the Prophet, may *Allah* bless and greet him, is he addressed saying: "Whoever forges lies to my account with premeditation, that he is about to take his place in hell ". He said: We said no. He said: Hey well this was said before by ʿAbd Allah 'Ibn' Abī Jadʿa. Indeed, he went to the Thaqīf in Al-Ṭā'if and said to them: This is the mantle of the Prophet, may *Allah* the bless and greet him. He ordered me to take what would please. They said: Here are our lodgings. Choose what you want but wait until nightfall. He said: your wives. They

1) To have said that this constitutes his deserved judgment in certain copies. The expression quoted: but the intended meaning is a judgment etc ... by omitting the designation. In our copy, the expression mentioned: his words mean a place reserved for it to explain the meaning. It is therefore necessary to put in relief the judgment.

2) Narrated by 'Aḥmad' Ibn Ḥanbal in his attributed, tome, 2/47 - 83 - 123 …; volume 3/13 - 39 - 44…; volume 4/47 - 100 - 156…; volume 5/245 - 292 - 412; Al-Bukhārī, chapter: science, 38; funerals, 33; the Prophets, 50; the rules of conduct, 109; Muslim, chapter: asceticism, 72; 'Abū Dāwūd, chapter: science, 4. Narrated by At-Tirmiẓī, chapter: seditions, 70; science, 8 - 13; genesis sura 1; merits (*Manāqib*), 19; 'Ibn Māja in the introduction, 4 and Dārimī in the introduction, 25 - 46.

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said to him: The Prophet, may *Allah* bless him and greet him, always, to our knowledge, prohibited fornication. We let us send to the Prophet, may *Allah* bless him and greet him, a messenger. This one arrived at noon. He said to the Prophet, May *Allah* bless him and greet him: I am Thaqīf's envoy for you. 'Ibn Jad'a came to us and said: This is the mantle of the Prophet, may *Allah* bless him and greet him. He had me ordered to take what I would like. We told him: Here are our accommodations. Choose what you want but wait for it nightfall. He said: your wives. We have him

said: The Prophet, may *Allah* bless him and greet him, has always,
to our knowledge, prohibited fornication.
With that, the Prophet, may *Allah* bless him and greet him,
was won, by a terrible anger, as it never was;
then he said, “O So-and-so, and O So-and-so! Go find it and if
you catch it, kill it and then burn it. ”Then he continued:
"I see that when you find it you will be spared
". ʿAbd Allah 'Ibn' Abī Jadʿa was, in fact, released in a
night when it was raining a lot, in order to satisfy a need.
Then a snake bit him causing his death. The
two emissaries burned it later. That's why -
concluded (ʿAbd Allah 'Ibn Al-Ḥārith) -, that the Prophet
Allah bless him and salute him, had said: "He who forges

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lies to my account must be ready to take its place
in hell ".

57) - "The mine (1) of the Prophet, may *Allah* bless him and greet him "

740- 'Abū' Ubayda narrated, according to Jābir 'Ibn
Zayd, according to Anas Ibn Malik: The Prophet, *Allah* the
bless and greet him, was not tall (2) nor short
waist neither dazzling white nor brown in color
dark (3) neither curly hair (4) nor soft hair (5).
Allah commissioned him to carry the Message at the age of
forty years. He settled in Mecca for ten years (6)
and in Medina, ten years also and *Allah* ended his life at the age

1) Manuscript "kha", means appearance.
2) It means too high a height. That is to say, he has passed the height
usual in men.
3) One that has a dark brown color. At-Tirmiẓī, Al-Ḥākim and others have
reported, from 'Ali, that the Prophet, *Allah* bless him and greet him, was white
tinged with red spots. In the two authentic collections “ *A* ṣ - Ṣ *a* ḥ *ī* ḥ *ayn* ”, we
quotes that he was a radiant color.
4) Curly hair, that is to say those that bend and roll up like
black hair. *Al - Qatat* means very folded hair. This confirms the de *Al-*
Ja'd .
5) *Al-Mustarsil* means one with long hair. The intended meaning is that

hair of the Prophet, may *Allah* bless him and greet him, is in an intermediate condition between the characteristics of Arab hair in the two cases mentioned.
6) To have said ten years in Mecca, that is to say after the advent of the revelation. During this period, from the beginning of the revelation, there are thirteen years of which three years the revelation has diminished. On the other hand, it continued for ten years who have known the successive revelation of the Koran. Allah is the most learned.

sixty years old. The white hair of his head and his beard have not reached their twenties. Ar-Rabī " said: the man of small size is the most assumed image and the one whose color is brilliant, of a remarkable whiteness (1).

741- Ar-Rabī 'said: From' Abū 'Ubayda, from Jābir 'Ibn Zayd,' Aïsha may Allah be pleased with her, had six years when the Prophet, *Allah* bless him and greet him, married her and was nine when he married her effectively. She is his only virgin wife. He is dead when she was eighteen and she received after him forty-eight years old. She died during the reign of Mu'āwiya. It was during *Ramadhān* in the year fifty-eight. 'Abū Hurayra took charge of praying over her. She is buried in Al-Baqī 'and he was attributed sixty-eight Ḥ *adīth* s (2).

742 - Ar-Rabī 'reported, from' Abū ʿUbayda, that Ḥayyān 'Ibn ʿUmāra said: I heard' Abd Allah 'Ibn ʿAbbās, may *Allah* be pleased with him, say in the mosque Sacred: Jābir 'Ibn Zayd is the most learned of men without

1) Narrated by 'Aḥmad' Ibn Ḥanbal in his attributed, tome, 3/240; Al-Bukhārī, chapter: merits (*Manāqib*), 23; habit, 68; Muslim, chapter: the merits, 113; Al- At-Tirmiẓī, chapter: the merits (*Manāqib*), 4 - 8 and Mālik in *Al-Muwa* ṭṭ *a '* , chapter, the quality of the Prophet, 1.
2) See Ḥ *adīth,* n ° 522.

exception. Al-Ḥaṣan said: When Jābir 'Ibn Zayd is death, the news reached Anas' Ibn Mālik who says: The more learned man (1), the better on the face of

earth just died. Ar-Rabī 'reported that' Abū ʿUbayda said: Anas' Ibn Mālik, was then ill and died in the same week as Jābir, in the year ninety-three of Hegira. Traditions reported by 'Anas' Ibn Mālik are forty in number. Ar-Rabī 'reported that' Abū ʿUbayda said: 'Ibnʿ Abbās was scholar and scholar. Onne knew no one in his day who could compete with him in the field of knowledge. People called it "The ocean" following its knowledge of various sciences. It was said that he had met once, with his companions and had said to them: Ask me about everything that you want, apart from what is beyond the seventh century and the deepest lands. I'll tell you will inform.

Abū ʿUbayda said: We have been informed that 'Ibn ʿAbbās died in Aṭ-Ṭā'if, during the reign (2) of ʿAbd al-Malik 'Ibn Marwān, in the year 68 (3). He was old,

1) On earth.

2) Manuscript *(Kha)* , reign.

3) 687 CE.

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then, 72 years old. He had dyed his beard with Ṣ *ufayr* . He fathered a son called ʿAli, who was of great piety and continence. He prayed daily by doing thousand *Rakʿāt* . It was called Al-Sajjād which means the one who bow down a lot. Prophetic traditions reported by 'Ibn ʿAbbās, may *Allah* be pleased with him, are one hundred and fifty Ḥ *adīth* . Those reported by 'Abū Saʿīd Al-Khidrī are sixty in number. Seventy-two traditions are recorded by 'Abū Hurayra. The Marāsīl traditions are one hundred and eighty Ḥ *adīth* . Those of Abū ʿUbayda Muslim, Are of the order of eighty-eight. The totality of the traditions of the Prophet, which *Allah* bless him and greet him, cited in these first two

parts is (654) six hundred fifty-four, except
of those cited by Ar-Rabī '. Ar-Rabī 'said: We have
been informed that all the traditions reported from
the Prophet, may *Allah* bless him and greet him, are around
of four thousand, of which nine hundred deal with dogmas
fundamentals. The rest relates to ethics and
chronic. The number of transmitters is nine hundred
men and a woman who is ʿĀisha, the Mother of Believers,
may *Allah* be pleased with her. All traditions
prophetic that we have cited in these two parts, to

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the exception of what Ar-Rabī reported 'from' Abū
'Ayyūb, ʿUbāda' Ibn 'Aṣ-Ṣāmit and' Abū Masʿūd. *Allah* in
is, however, the best informed.

Al-JĀMI 'A ṣ - Ṣ A Ḥ Ī Ḥ

The authentic collection

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Musnad Al-'Imām Ar-Rabī '' Ibn Ḥ abīb

Classified by

Shaykh Abū Ya'qūb Al-Wārjalānī

Translated by:

Teacher. Dr. Farhat Drissi Prof. Dr. Laroussi Mizouri
Dr. Mabrouk Mansouri

Under the direction of:

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THIRD VOLUME

Al-JĀMI 'A ṣ - Ṣ A Ḥ Ī Ḥ

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Musnad Al-'Imām Ar-Rabī '' Ibn Ḥ abīb

Classified by

Shaykh Abū Ya'qūb Al-Wārjalānī

This book is the translation French *d 'al Jāmi' a* **ṣ - Ṣ *a* ḥ *ī* ḥ** : the *Musnad* of Al-'Imām Ar-Rabī " Ibn Ḥabīb, classified by Shaykh Abū Ya'qūb Al-Wārjalānī.

This translation was produced by Teacher. Dr. Farhat Drissi, Prof. Dr. Laroussi Mizouri, and Dr Mabrouk Mansouri, under the direction and kindness of ***Prof. Dr. Shaykh Farhat Bin Ali Al-Jaabiri.***

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In the name of Allah, Most Merciful Allahx, the All Misericor Allahx.

May Allah cover with His blessing to our master Mu ḥ *ammad and his family and companions and grants them His salvation.*

From the authentic traditions of the Prophet, may salvation be him (1).

1) - "Of the argument against the one who claims that great sinners are not infidels "

743 - Ar-Rabī " Ibn Ḥabīb said: Jābir 'Ibn Zayd, reports (2) that the Prophet, may *Allah* bless and greet him,

[1]) Having said in *A*ṣ - Ṣ *a*ḥ *ī*ḥ authentic traditions of the Prophet etc ..., let hear a judgment from him, may *Allah* be pleased with him, the authenticity of prophetic traditions collected in the parts of the work that it is about those linked to continuous transmission chains. As for those cited, they amount to rank of continuous chains because other transmitters cited them after examination, reflection and precaution, which means that they are far from doubt. As for those lacking a chain of transmission and which are most traditions prophetic cited in this third part, they provide an authoritative shared by everyone because 'Ar-Rabī', may *Allah* be pleased with him, has them used in a context of argumentation against his opponents and this means that they approved his proofs. Indeed, we do not resort to argumentation to convince an adversary by means of proof that he refutes. Resort to argument, by means of the prophetic tradition on the part of a trained scholar of first rank is considered more convincing than the quote from the chain of transmitters. And that *Allah* is the most knowledgeable.

[2]) Manuscript *(Kha)* , it has come down to us.

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said: "Access to paradise is forbidden to man who affects female behavior, to the cuckold, to the wife who affects male behavior, and to the woman who is not jealous of her husband ”([1]).

744 - The Prophet, may *Allah* bless him and greet him, says, "Kill snakes, both big and small."
We will no longer make peace with them, since we declared war on them. Whoever refuses to kill them for fear of revenge is unfaithful ”([2]).

745 - The Prophet, may *Allah* bless him and greet him, said: "Whoever gives up on a business he was going ([3]) to execute because of a bad omen is unfaithful ”.

746 - The Prophet, may *Allah* bless him and greet him, said: "When a man says to another: you are my enemy, one of the two is unfaithful ”.

747 - The Prophet, may *Allah* bless him and greet him, said: " *Allah* , blessed and exalted, said: I disavow whoever acts in ill omen, exercises divination or

[1]) Quoted by the author of *Kanz Al-'Ummāl* , volume 16, 43749 with the word: “the access is forbidden in paradise to the man who affects a female behavior ”. He also said: it was reported by Ṭabarānī in *Al-Kabīr* from 'Ammar.

[2]) Reported by 'Aḥmad' Ibn Ḥanbal in his attributed, volume 1/230 - 348, volume 2 / 247 - 432 - 520, volume 3/452 - 453; Al-Bukhārī, chapter: beginning of creation, 14;

Muslim, chapter: the pilgrimage, 66 - 67 - 75; peace, 128 - 130 - 135 - 137; 'Abū Dāwūd, chapter: literature, 162; An-Nasā'ī, chapter: the holy war (*Al-Jihād*), 48; Tirmiẓī, chapter: hunting, 15 and 'Ibn Māja, chapter: medicine, 42.
3) Manuscript *(Kha)* , one thing.

uses the services of a diviner, practices witchcraft or uses the services of a sorcerer ".

748 - The Prophet, may *Allah* bless him and greet him, says: "Any man who sodomizes the woman is unfaithful".

749 - The Prophet, may *Allah* bless him and greet him, says: "Whoever attributes to himself a father other than his own or appropriates the right of employer which does not belong to him, the paradise will be forbidden to him and he will be struck with the curse of *Allah* , that of angels and that of all men. All the works he will have presented on the day of resurrection both prescribed and supererogatory will be rejected "(1).

750 - The Prophet, may *Allah* bless him and greet him, also says: "There are three kinds of individuals to whom *Allah* gives no regard on the day of resurrection. It their inflicts painful torture. This is the man with hair turned white who indulges in fornication, the destitute full of pride and vanity and he who uses the name from *Allah* as a commodity, neither buying nor

1) Reported by 'Aḥmad' Ibn Ḥanbal in his attributed, volume 1/6 - 81 - 119; tome 2/398 - 417 - 450…; volume 3/242; volume 4/55 - 56 - 186…; Al-Bukhārī, chapter: Medina 1; *Al-Jizya* , 10-17; bonds, 21, refuge, 5; Muslim, chapter: the pilgrimage, 463 - 467 - 470; liberation, 18-19-20; 'Abū Dāwūd, chapter: rituals, 95; seditions, 6; blood price (*Ad-Diyyāt*), 15; the rules driving, 86 - 110; At-Tirmiẓī, chapter: wills, 5; allegiance, 3; *Year-Nasā'ī* , chapter: the resurrection, 32; 'Ibn Māja, introduction, 7; blood price (*Ad-Diyyāt*), 8; testaments, 6 and Ad-Dārimī, chapter: Prophetic tradition (*Siyar*), 82; bonds, 2.

selling anything without swearing by *Allah* . Ar-Rabī " a says: *Al - 'Ashma* ṭ means the old man (1).

751 - The Prophet, may *Allah* bless him and greet him says: "The body which has fed on illicit gain will be deprived of of access to paradise, because the fire of hell is the fate that will have deserved ”(2).

752 - The Prophet, may *Allah* bless him and greet him, said: "There are three categories of people whom *Allah* does not will pay no regard on the Day of Resurrection. It is the one who liquidates his merchandise by abusing to oaths, the villain, the man that is to say who leaves drag his coat behind him out of pride and the one who reproaches the benefits he grants ”(3).

1) Quoted in a similar way by the author of *Kanz Al-'Ummāl* , volume 16/43822 in these words: "Three individuals Allah does not look at them on the day of judgment, one adulterous old man, an individual who has taken *Al-'Imāma* a commodity, he never ceases to swear right and wrong and a proud and boastful poor individual. Then he has added Aṭ-Ṭabarānī quoted it in *Al-Kabīr* from 'Isma Bin Mālik. The author of *Kanz Al-'Ummāl* , volume 16/43821 in these terms: “Three individuals Allah turn away from them on the day of judgment, do not purify them and they will be punished painfully, a neglected adulterer, a poor proud man and an individual who took recourse to Allah as a commodity whether it is a sale or a purchase. And he added Aṭ-Ṭabarānī quoted it in *Al-Kabīr* and Al-Bayhaqī in the questions of the creed, according to Salmān.

2) Reported by 'Aḥmad' Ibn Ḥanbal in his attributed, volume 3/321 - 399. Reported by Tirmiẓī, chapter: Friday, 79. Reported by Ad-Dārimī, chapter: *Riqāq* , 60 in these terms: “Oh! Ka'b 'Ibn' Ujra Heaven will never welcome anyone who had benefited in his life from an illicit good ”.

3) Reported by 'Aḥmad' Ibn Ḥanbal in his attributed, volume 2/134; volume 5/148 - 151 - 157…; Muslim, chapter: belief, 171; 'Abū Dāwūd, chapter: the habit, 25; At-Tirmiẓī, chapter: sales, 5; An-Nasā'ī, chapter: sales, 5, alms

four hundred ninety seven

753 - The Prophet, may *Allah* bless him and greet him, said: "We disown whoever deceives us, refuses to give us the prevalence, whoever brings a innovation in Islam or houses an innovator in religion and anyone who does not respect our elderly and treat not our little ones with kindness ”.

Ar-Rabī 'affirms that it is indeed a disavowal in the Ḥ *adīth* (1).

754 - The Prophet, may *Allah* bless him and greet him,

says: "Heaven is forbidden to him who has killed a Ẓ *immī* , the oppressed or made him endure what he cannot endure.
I am the defender of the Ẓ *immī* against his opponent by day of the resurrection and moreover because of the faithful ”(2).
755 - The Prophet, may *Allah* bless him and greet him, says: "Whoever contributes to the murder of an individual Muslim, even by a half word, will present himself, on the day of

legal (*Zakāt*), 69; decoration, 103; 'Ibn Māja, chapter: businesses, 30. And Ad-Dārimī, chapter: sales, 63.
1) - For the first half of this Ḥ *adīth,* see Ḥ *adīth,* n ° 582.
- For the second part of this Ḥ *adīth,* see Ḥ *adīth,* n ° 42.
2) Narrated in a similar way by 'Aḥmad' Ibn Ḥanbal in his attributed, volume 4/237; volume 5/27 - 46 - 50 - 51 and An-Nasā'ī, chapter: *Al-Qusāma* , 15 in these words: "Whoever has murdered an individual belonging to the people of Ẓ *imma* , will not smell the smell of paradise because its smell spreads from a distance traveled for seventy years ”.

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resurrection, before *Allah* , having no hope to have clemency ”(1).
756 - The prophet, may *Allah* bless him and greet him, said: "Be careful not, after my death, to become unfaithful in killing you ”(2).
757 - The Prophet, may *Allah* bless him and greet him, said: "If all the inhabitants of the heavens and the earth were accomplices in the murder of a Muslim in a way unlawful, *Allah* would throw them all into hell ”(3).
758 - The Prophet, may *Allah* bless him and greet him, said: "Whoever harms or causes harm to a devotee dread, *Allah* will make his dread last in hell ”

1) Narrated by 'Ibn Māja from' Abū Hurayra, chapter: Al-Price of blood (*Ad-Diyyāt*), 1 in these terms: “Whoever helps to kill a believer with half of a word, he finds God, may he be great and mighty, written between his eyes: desperate for the mercy of God ”.
2) Reported by 'Aḥmad' Ibn Ḥanbal in his attributed, volume 1/230 - 402; volume 2 / 85 - 87; Volume 3/477; volume 4/76 - 351 - 358…; volume 5/37 - 39 - 44…; Al-Bukhārī, chapter: science, 43; the pilgrimage, 132; invasions, 77; the sacrifices, 5; rules of conduct, 95; limits, 9; seditions, 8; uniqueness, 24; Muslim, chapter: belief, 118 - 120; *Qusāma* , 29; seditions, 50; 'Abū Dāwūd, chapter: the prophetic tradition, 15; At-Tirmiẓī, chapter: the seditions, 28, An-Nasā'ī, chapter: prohibition, 29; 'Ibn Māja, the seditions, 5 and

Ad-Dārimī, chapter: rituals, 76.
3) Reported by at-Tirmiẓī, chapter: the price of blood (*Ad-Diyyāt*), 8.

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759 - 'Ibn Mas'ūd reported that the Prophet, *Allah* bless him and greet him, had said: "The corruption of power is ungodliness ”(1).

760 - The Prophet, may *Allah* bless him and greet him, said: "Whoever prays, fasteth and give alms, by ostentation, associated with *Allah* another deity ”(2)

761 - The Prophet, may *Allah* bless him and greet him, says: "Whoever kills for revenge after having granted his pardon or after receiving the blood prize, will be damned eternally in hell ”.

762 - The Prophet, may *Allah* bless him and greet him, said: "Whoever died, while being indebted to a debt, do not go to heaven. He was told: even if he is dead, for the divine cause? The Prophet, may *Allah* the bless and greet him, said even though he killed seventy infidels then relived and then dies indebted to a debt, he will not (3) go beyond the gate of paradise ”(4).

1) Narrated by Haythamī in *Majma 'Az-Zawā'id* from' Ibn Mas'ūd in these terms: "corruption concerning judgment constitutes disbelief and is equivalent to in human life an illicit gain ”. He also said: it was reported by Tabarānī in *Al-Kabīr wa rijaluhu rijāl a* ṣ - Ṣ *a* ḥ *ī* ḥ.
2) Narrated by 'Aḥmad' Ibn Ḥanbal in his attributed, tome, 4/126.
3) Manuscript *(Kha)* , never… never.
4) Narrated by 'Aḥmad' Ibn Ḥanbal in his attributed, tome, 2/70. Reported by Al- Bukhārī, chapter: recommendations, 4 - 15; legal alms (*Zakāt*), 18. Reported by Muslim, chapter: recommendations, 14. Reported by 'Abū

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763 - 'Ar-Rabī' said: it was presented to the Prophet, that *Allah* bless him and greet him, a dead man to benefit from his prayer then, he said: "Does he owe a debt? " People said yes. So he said: "Did he leave any heirs? People said no. The Prophet, may *Allah* the

bless and greet him, said: "perform the prayer for your companion ”(1).

764 - The Prophet, may *Allah* bless him and greet him, said: "Whoever and whoever died, keeping in his heart the feeling of pride, will not benefit from the paradise, will not smell it and see it. And anyone who will retain a feeling of ignorance (2) to his brother, *Allah* will clothe him on the Day of Judgment with a tissue of hell ”(3).

Dāwūd, chapter: the wills, 17. Report 'by An-Nasā'ī, chapter: the funeral, 68. Reported by 'Ibn Māja, chapter: alms 13.

1) Narrated by 'Aḥmad' Ibn Ḥanbal in his attributed, volume, 2/290 - 318 - 335 … Volume 3/330; volume 5/297 - 302 - 304… Reported by Al-Bukhārī, chapter: the diversion, 3; surety, 3. Narrated by 'Abū Dāwūd, chapter: sales, 9. Report 'by An-Nasā'ī, chapter: the funeral, 67.

2) This is a metaphor to make the image of the feeling of ignorance. Looks like it's about wearing a garment. The expression differs from manuscript to another, without altering the general meaning.

3) Narrated in a similar way by 'Aḥmad' Ibn Ḥanbal in his attributed, volume, 1/182 - 296 - 399…; volume 2/164 - 166 - 215; volume 3/12 - 17; volume 4/151; volume 5/198 - 199. Reported by Al-Bukhārī, chapter: belief, 15; *Riqāq* , 35-51; sedition, 13; oneness, 24 - 36. Narrated by Muslim, chapter: belief, 147 - 149 - 185 - 230 -302 - 304 - 326; sedition, 52 - 116. Narrated by 'Abū Dāwūd, chapter: the habit, 26. Narrated by Tirmiẓī, chapter: sedition, 17; hell,

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765 - The Prophet, may *Allah* bless him and greet him, said: "Whoever has divulged the secrets of his brother Muslim, here below, *Allah* discovers his secrets in the Au beyond ”(1).

766 - The Prophet, may *Allah* bless him and greet him, says: "once a man commits the act of adultery, he will lose his belonging to Islam. And when he repented, he recovered again ”(2).

767 - The Prophet, may *Allah* bless him and greet him, said: "The people of hell complain about the smell of that who committed the act of adultery in the space of hell ”.

All these prophetic traditions prove the unbelief of believers (3) and they are numerous and incalculable. *Allah*

10. Narrated by 'Ibn Māja in the introduction, 9; asceticism, 16 - 37. Narrated by Tirmiẓī, in the introduction, 8.

[1]) Narrated in a similar way by " Aḥmad 'Ibn Ḥanbal in his attributed, volume 3/40; volume 5 / 45. Reported by Al-Bukhārī in chapter *Riqāq* , 36; the sentences, 9. Reported by Muslim, chapter: asceticism, 47 - 48. Reported by At-Tirmiẓī, chapter: marriage, 11; asceticism, 48. Narrated by 'Ibn Māja, chapter: asceticism, 21 in these terms: he who seeks to scandalize a faithful, *Allah* scandalizes him ".

[2]) Narrated in a similar way by 'Abū Dāwūd, chapter: the tradition prophetic, 15. Quoted by the author of *Kanz Al-'Ummāl* , volume 5/12999 and he said: 'Abū Dāwūd and Al-Ḥākim related it from' Abū Hurayra in these terms: "When a man commits the act of adultery, faith will leave him. Looks like he is like the shadow. Once he gets rid of it, faith will take it back. Al-Ḥākim said that it is a reliable tradition following the proposal of the two Shaykhs who have defended the position of its rapporteurs.

[3]) To have said: confirms the ungodliness to the people who go to *Al-Qibla* , means if they have committed an act of disbelief which suggests denying the benefits.

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is the savior. No strength and no power without the help of *Allah* , the majestic and the glorious.

2) - "The argument is against the one who said that faith is only an act of speech without action "

768 - 'Ar-Rabī' Bin Ḥabīb said: It has come to me, according to the Prophet, may *Allah* bless him and greet him, that he said: " *Allah* has cursed Al-Murji'a according to the word of seventy Prophets who came before me ". He was told: Oh Prophet! What is Al-Murji'a? He said: "Those who claim that the essence of faith is only an act of word without action "([1]).

769 - Jābir Ibn Zayd said: a passenger, having a beautiful face and a fresh smell, went to the Prophet, may *Allah* bless him and greet him, when he was sat among his companions and said to him: Can I get closer to you? The Prophet, may *Allah* bless him and greet him, said: "with pleasure". The man approached the Prophet and said to him: what is faith? The Prophet, that *Allah* bless him and greet him, said to him: "You must believe in

In another copy, disbelief is attributed to those who commit the great sins. So the meaning is clear.

[1]) Quoted by the author of *Kanz Al-'Ummāl* , volume 1/559 - 636. He also said: Ad-Dulaymī also reported it from Ḥuẓayfa.

the existence of *Allah* , his angels, his books, his Prophets, in the day of judgment, to fate ([1]) as well as to his blessings than his misdeeds, may he emanate from *Allah* ". He said: you spoke the truth and added: Oh Prophet! And what does Islam? The Prophet, may *Allah* bless him and greet him, gave him says: "We must perform the prayer, pay alms legal, fasting during the month of Ramadan, get rid of the dirt and complete the pilgrimage, to one who enjoys favorable conditions ". The man said: you told the truth then he disappeared. This is the angel Gabriel, on him be salvation ([2]).

770 - Ar-Rabī 'said: Someone asked' Abū Ẓarr: what does belief mean? 'Abū Ẓarr recites the verse to him Koranic following:

"It is not charity to turn your faces towards the East or the West. But it is charity, yes, that of believe in Allah and the Last Day, angels, the Book and to the Prophets, to give of his wealth, for the sake of Allah, to relatives, to orphans, to the poor, to the child

[1]) Manuscript *(Kha)* , and to fate.

[2]) Reported by 'Aḥmad' Ibn Ḥanbal in his attributed, volume, 1/27 - 28 - 52…; volume 2/107 - 181 - 212; volume 4 / 129-164; volume 5/185 - 317; Muslim, chapter: belief, 1 - 7; 'Abū Dāwūd, chapter: the prophetic tradition, 16; At-Tirmiẓī, chapter: destiny, 10; belief, 4; An-Nasā'ī, chapter: belief, 5 - 6 and 'Ibn Māja in the introduction, 9 - 10.

from the road and to beggars, and to loosen the yokes, establish the Office and pay the tax. And those who fulfill their covenants when they have made them, those who are enduring in adversity, distress and, in times of war, here they are the true ones! And here they are the stakes! "

(The Cow, 177).
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prophetic traditions prove that belief consists in
join the talk with the action. Anyone who claims otherwise
exposes oneself to unbelief because of said word (3).

1) Reported by 'Aḥmad' Ibn Ḥanbal in his attributed, volume, 2/250 - 272 - 527; volume 5/89 - 99; volume 6/47 - 99 and 'Abū Dāwūd, chapter: the prophetic tradition, 14.

2) Reported by 'Aḥmad' Ibn Ḥanbal in his attributed, tome, 2/379 - 445; Muslim, chapter: belief, 58; 'Abū Dāwūd, chapter: the prophetic tradition, 14; At-Tirmiẓī, chapter: belief, 6 and 'Ibn Māja in the introduction, 9.

3) Reported by 'Aḥmad' Ibn Ḥanbal in his attributed, volume, 4/421 - 424; 'Has drunk Dāwūd, chapter: deontology, 35 and Tirmiẓī, chapter: virtue, 83 with speech:

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3) - "The argument against the one who rejects the idea of prayer concerning the Muslim dead and denies the idea of this prayer regardless of the dead, filial or adulterous "

776 - Ar-Rabī " Ibn Ḥabīb, may *Allah* grant him his mercy, said: I heard (1) Jābir Ibn Zayd from 'Ibn' Abbās may the Prophet, may *Allah* bless and greet him, said: "praying is allowed behind each branch and adultery. Fulfill, therefore this prayer behind all filial and adultery "(2).

777 - The Prophet, may *Allah* bless him and greet him, says: "the fulfillment of the prayer concerning the dead Muslims who recognize the existence of *Allah* , his Prophet and the day of judgment is obligatory, whoever rejects (3), he is adultery ".

778 - The Prophet, may *Allah* bless him and greet him, said: "May *Allah* be merciful *Allah* x to him who is silent "Oh those who have adopted Islam through the word when the heart has not access to belief ".

1) Say I heard Jābir, in other manuscripts I learned from Jābir. The first manuscript indicates that Ar-Rabī 'directly collected the words of Jābir. Besides, he attended as mentioned 'Abu' Abd Allah, *Allah* him be merciful.

2) See Ḥ *adīth*, n ° 208.

3) Tell whoever rejected it, but in other manuscripts, whoever refuted it.

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to have peace or speak the right way to get out of it
profit ”.
779 - The Prophet, may *Allah* bless him and greet him,
says: "do not be a great incriminator nor a great damned one
and do not advance opinions, concerning religion no
authorized by *Allah* ”
780 - The Prophet, may *Allah* bless him and greet him,
said: "after my death, Imāms will appear who
will not adopt my prophetic tradition and will not refer
not to my rules of righteousness ”. People said: Oh
Prophet ! How to get started on the path of
Hi ? The Prophet, may *Allah* bless him and salvation, said:
"Obey them as long as they don't forbid you
the fulfillment of the five prayers ”. Caliph 'Umar, whom
Allah be merciful to him *Allah* x, said: obey the same Imām
if he will beat you up or deprive you of a right or if he will cause you a
prejudice (1). The Prophet, may *Allah* bless him and greet him,

1) To have said or he will deprive you suggests between you two, by means of
which apparently come under the governor's fairness, because filing a complaint against a
Fair Imām is not retained.
Moreover, religious legislation (*the Sharī'a*) authorized him to rule his people.
by referring to *the Sharī'a* . If he happens to deceive God, secretly and has caused
prejudice to an individual among his people, this oppressed individual is not allowed to him
to disobey him, for *the Sharī'a* apparently obliged him to be. Indeed, did not have
been this position, authority does not reign, the state will not organize and decisions
will not be common. This is the meaning of the prophetic tradition which served
of argument, to persuade of obedience to the governor, even if it is

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ordered to obey the governor even if he is adulterous and
pray behind him when he dies. What to say then
cases of believers who recognize the existence of *Allah* ,
his angels, his holy books, his prophets, and the last day
of judgment. Anyone who claims anything else, it will be
qualified as adultery and not polytheist (1).
781 - The Prophet, may *Allah* bless him and greet him,

said: "may the virtuous among you rule you because they are your leaders in the good path of your *Allah* ".

782 - The Prophet, may *Allah* bless him and greet him, says: "no prayer for an Imām (2) ahead of people who hate him "(3).

adultery, that is, between him and God. But when her adultery turns out openly to people and spread among them, so much so that he was no longer part of the Imāms known to be fair, it is then that he will no longer have the right to obedience, as long as he persists unfaithful to libertinism. And it is possible to understand another meaning, to know that one must obey the adulterous governor except in the case of his libertinism. Indeed, when he commands good or he defends evil, or ink executes a sentence or judgment according to *the Sharī'a* , it must be obeyed and no one is in the right to contradict him, in this situation even if he has happened to bring him harm or deprive it. Such an explanation is very close to the meaning of language apparent. This way of understanding comes under the procedure of 'Abī-Ash-Sha'thā ', may *Allah* be gracious to him, concerning the permission to execute the sentences judged by the aggressor governors. *Allah* alone knows.

1) Quoted by the author of *Kanz Al-'Ummāl* , volume 11/31305 in a long tradition prophetic in these terms: "…. he said: after me, you will know Imāms who do not follow rules of good conduct and do not apply to my tradition prophetic. And men who have hearts like the hearts of devils, in the body of a human being, will be your governors… ". He also said: 'Ibn' Asākir has it reported.

2) Manuscript *(Kha)* , to that.

3) Reported by 'Abū Dāwūd, chapter: prayer, 62. Reported by At-Tirmiẓī, chapter: timetables, 149. Reported by 'Ibn Māja, chapter: call to prayer, 43.

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783 - The Prophet, may *Allah* bless him and greet him, said: "that the reasonable men among you, align themselves behind me in the first row then those who occupy the last row and so on "(1).

784 - The Prophet, may *Allah* bless him and greet him, says: "choose the righteous Imām and choose the woman suitable for your descendants "(2).

785 - The Prophet, may *Allah* bless him and greet him, said: "let him be cursed by *Allah* , the despot governor towards my community and who enjoys its property ".

786 - The Prophet, may *Allah* bless him and greet him, says: "whatever despot governor, he is considered undesirable. Any despot governor, is not

in the right to govern. That Muslims submitted to his authority invoke *Allah* or take office of the most virtuous Imām ”

1) Narrated in a similar way by 'Aḥmad' Ibn Ḥanbal in his attributed, tome, 1/457; Muslim, chapter: prayer, 123; 'Abū Dāwūd, chapter: prayer, 95; At-Tirmiẓī, chapter: timetables, 54 and Ad-Dārimī, book, prayer, 51 in these words: "may the reasonable and the wise among you line up behind me and then those who come behind them. And beware of widespread bad behavior in the souks. These mean the mixture of cries, arguments, quarrels, loud voices, bad words and trained seditions. Such case was the same as the case of the murdered during a sedition but we do not know his murderer.

2) 'Ibn Māja related the second part of the prophetic tradition, chapter: the marriage, 46 in these terms: "choose the suitable woman for your descendants and marriage with worthy women and seek marriage from people of merit ”.

787 - Caliph 'Umar' Ibn Al-Khaṭṭāb, may *Allah* be merciful to him *Allah* x, said: a governor is not appointed only if he has combined five merits (1). If one is missing, the four others are worth nothing except in his presence, namely, procure lawful goods, keep them intact after their power of attorney and use it with good management, follow acceptable and not fragile arrangements (2), and have a commendable firmness (3).

788 - 'Ali' Ibn 'Abī Ṭālib said: “when he addressed his emissaries to Mu'āwiya 'Ibn' Abī Sufiyān said: prayer in your nomad and take your prayer in their company for a rosary because *Allah* only accepts acts of the pious. Al-Ḥasan Al-Baṣrī, Sa'īd 'Ibn Jubayr were empowered to say Friday prayers at home, then they were heading towards the mosque to perform the prayer in the company of the governor of the 'Umayads and they considered this prayer performed as a rosary.

• **The words collected to defend the evil**

1) Manuscript *(Kha)*, five qualities.

2) Manuscript *(Kha)*, in.

3) Manuscript *(Kha)*, injustice.

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789 - Ar-Rabī 'said that' Abū 'Ubayda reported that he was informed that the Prophet, *Allah* bless him and greet him, said: "be afraid of people should not prevent, one of you, to tell the truth if he is a witness and to defend evil if it is within reach ”(1).

790 - The Prophet, may *Allah* bless him and greet him, said: "have the courage to speak the truth even if it is bitter and do not associate anything with *Allah* even in the case of torture, or burn (2). Ar-Rabī 'added from' Abū 'Ubayda se referring to Jābir 'Ibn Zayd that he means the meaning of divine association due to the heart. As for the association divine due to the word, *Allah* has authorized it for him who is in a state of undesirable obligation (3).

• Comments collected to defend the murder of children and women

791 - 'Abū' Ubayda narrated from Jābir 'Ibn Zayd after 'Ibn' Abbās that the Prophet, may *Allah* the

1) Narrated in a similar way by 'Aḥmad' Ibn Ḥanbal in his attributed, tome3 / 5 - 19 - 48…; At-Tirmiẓī, chapter: seditions, 26 and 'Ibn Māja, chapter: seditions, 20 with these terms: "that the feeling of probable fear, on the part of people, does not prevent a man from telling the truth, once he knows about it ”.

2) Manuscript *(Kha)*, even if you were murdered or tortured or burned.

3) Reported by 'Aḥmad' Ibn Ḥanbal in his attributed, volume 5/159 and At-Tirmiẓī, chapter: qualities, 17.

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bless and greet him, said: "Watch out, avoid the killing of children and women, polytheists except the one who has participated in the fight, she exposes herself to death ”. He added may the Prophet, may *Allah* bless and greet him, blocked people protected by a citadel when a woman stood up and showed her vagina in the direction of the Prophet, may *Allah* bless and greet him, while participating in combat. The Prophet, may *Allah* bless him and greet him, ordered the combatants in charge of shooting with the arrows of the

target. Sa'd 'Ibn Al-Waqqās aimed at it and did not miss it. It fell from the citadel, to the dead ground.

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The words collected to incite Islam and defend the use of combat before propaganda

792 - 'Abū' Ubayda narrated, according to Jābir 'Ibn Zayd, that he was informed that the Prophet, that *Allah* the bless and greet him, sent 'Ali to the head of a cell of fighters and said, “Oh 'Ali! Do not pass directly to the fight of the people before calling them to Islam and to warn them, these are the orders I have received ”. He also said: he was presented with prisoners from a district among the districts of the Arabs. Those said: Oh

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Prophet ! None called us to Islam nor called us warned. He said: *Allah* . They also say: *Allah* . So it is decides: "free them" and they free them. He further adds: "he have to wait until my message reaches them because my mission is general, it does not stop until daylight of judgment ”. Then the Prophet, may *Allah* bless him and greet, recited this verse:

"And this Quran has been revealed to me so that, through there, I warn you and those it will reach ”

(the cattle, 19)

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793 - He continues to say: 'Ibn' Umar and Al-Ḥasan Al-Baṣrī noted that the message of the Prophet, that *Allah* the bless and greet him, was accomplished during his lifetime and he was finished after his death. There is no more propaganda today. Ar-Rabī " said: 'Abū' Ubayda said: the call to Islam remains forever until the day of judgment, except in the case where you are surprised to shoot yourself down. This is when you are in self-defense without resorting to

the appeal to Islam.

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The words collected about piety (*At - Taqiyya*)

794 - Jābir reported that 'Ibn' Abbās was asked about piety (*At-Taqiyya*), he said: the Prophet *Allah* bless him and greet him, said: " *Allah* has favored my companions by neglecting their responsibility due to error, forgetfulness, their incapacity and all which comes down to the constraints encountered ”(1).

795 - He continues: 'Ibn Mas'ūd said: every term that will allow me to avoid being whipped twice successively, I admit. The individual cannot control himself, once he is beaten or tortured or imprisoned or tied up (2).

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The remarks collected concerning the arguments against the sect which adopts determinism (*Al-Qadariyya*)

796 - Jābir reported that 'Ibn' Abbās was asked about the one who anticipated the following opinion: he is able to act according to the prescriptions of *Allah* and to prohibit acts blameworthy by *Allah* without *Allah* contributes to the origin of his act. He said: Surāqa 'Ibn Jash'am

1) Narrated by 'Ibn Māja, chapter: divorce, 16.

2) See Manuscript *(Kha)* , kill.

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questioned the Prophet, may *Allah* bless him and greet him, and said: Oh Prophet! What to do about a started fact and taken back or something accomplished? He replies: "But, say about something already done ”. Surāqa 'Ibn Jash'am added: Oh Prophet! what then does the action ? He replied: "Take action, everyone is available to

what he is capable of doing ”(1).
797 - The Prophet, may *Allah* bless him and greet him, says: "Where unbelief lies, access is due to rebuttal of divine destiny ”
798 - The Prophet, may *Allah* bless him and greet him, said: "The sect known as Al- *Qadariyya* are the infidels of this nation. Do not visit them if they get sick and don't pray behind them ”
(2).
799 - 'Ibn' Abbās said: The Prophet, may *Allah* the bless and greet him, appeared one day holding in his hand a

1) Narrated in a similar way by 'Aḥmad' Ibn Ḥanbal in his attributed, volume1 / 6 - 29 - 82…; volume 2/52 - 77; volume 3/67 - 431; Al-Bukhārī, chapter: genesis of sura 92/3 - 5 - 7; ethics, 120; fate, 4; uniqueness, 54; Muslim, chapter: destiny, 6 - 8; 'Abū Dāwūd, chapter: the prophetic tradition, 16; Tirmiẓī, chapter: fate, 3; genesis of sura 11/3 and 'Ibn Māja, in the introduction, 10; businesses, 2 in these terms: "Take action, everyone is available according to the purpose of its creation ”.

2) Narrated by 'Abū Dāwūd, Book: The Sunnah, 16. Narrated by the author of *Kanz Al-'Ummāl* , volume 1/566. He also said: reported by Dāwūd and Al-Ḥākim from 'Ibn' Umar.

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document and proclaimed: "In the name of *Allah* the Most Merciful *Allah* x, the Most Merciful *Allah* x. Here is a document which goes back to *Allah* Ruler of the Day of Retribution who records the list of names destined for paradise and that of names that are part of hell as well as the names of their parents, their origins and their residences ”.
800 - The Prophet, may *Allah* bless him and greet him, said: “As soon as *Allah* created the Quran, he said to me: Write. The Prophet, may *Allah* bless and greet him, said: O *Allah* ! What should I write? *Allah* said: Write fate. The Quran has then write what will be until the day of resurrection (1).
801 - The Prophet, may *Allah* bless him and greet him, said, "When the sperm is still in the womb, *Allah* reveals to the angel in charge of the wombs that he is going to write. This one Then ask: But Ô

Allah ! What should I write? He
says: Write down - the blessed one, or the wrongdoer according to his work and record his traces, his work, the end of his life and his sustenance ”(2).

1) Reported by 'Aḥmad' Ibn Ḥanbal in his attributed, volume 5/317; 'Abū Dāwūd, book: Sunnah, 16 and At-Tirmiẓī, chapter: destiny, 17; the exegesis of sura 68.

2) Reported in a similar way by 'Aḥmad' Ibn Ḥanbal, volume 4 / 7. Reported by Muslim, chapter: destiny, 2 in these terms: "The angel meets the sperm after have spent forty days in the womb or forty-five nights and he invokes and he invokes: O Lord, would he be happy or unhappy? And we record them. Then he said: O Lord is he male or female and they are recorded. Then we prescribe

802 - The prophet, *Allah* bless him and greet him, has said, "When *Allah* created Adam, may *Allah* greet him, he made his descendants come out of his back like atoms. He has made his covenants and ordered them to bow down. A part of them obeyed. As for the other party, it refused. Those who had then obeyed are the faithful and are the blessed. While those who had disobeyed, they are the infidels and are pagans and criminals ”. All these traditions show that *Allah* created the deeds of man and that man does no action without *Allah* having decreed and known it before. He even knows his future (1).

803 - Jābir 'Ibn Zayd reported that they were questioned 'Ibn' Abbās on those who claimed that the men do not have the power to do what is given to them commanded nor the power to abstain from what we have forbidden, that they cannot do anything about it on their own and that they are rather used to perform these acts. 'Ibn' Abbās said: The Prophet, may *Allah* bless him and greet him said: "After me, demons will appear who will only have human beings

his actions, his traces, his age and his gain. Finally, we close the register and we don't add and nothing more is subtracted ”.

1) Narrated in a similar way by 'Aḥmad' Ibn Ḥanbal in his attributed, volume 1/44 - 45 - 251…, volume 6/441; 'Abū Dāwūd, Book: The Sunnah, 16; At-Tirmiẓī, chapter: the exegesis of sura *5/2* - 3 and Mālik in *Al-Muwa ṭṭ a '* , chapter: fate, 2.

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body. They will come and spread lies about
Allah and His Prophet. Their lying words and
similar will be suggested to them by their friends, the demons
Djinns, to destroy them by sowing confusion in their
religion ”.

804 - The Prophet, may *Allah* bless him and greet him
said, " *Allah* has commanded me to teach you what comes from
teach me in this day. He said: "I created men
so that they worship me. But, the demons lead them astray
religion, command them to associate with Me what I have
granted no authority and they forbid them what I gave them
declared lawful ”(1).

805– ʿAbd Allah 'Ibn Dīnār reports that he was seated
in the company of ʿAbd Allah 'Ibnʿ Umar when the latter
asked for a drink of milk to be brought to him. Then when he was
about to drink, I said to him: “But, you are fasting”. He
said to me: " *Allah* wanted to give me a drink, but you have me
private ”.

1) The author of *Kanz Al-'Ummāl* , volume 4/11306 in these terms: “God, let him be
exalted, ordered me to teach you what you do not know, from what he taught me
on this day. He said: all treasure, the origin of which is my servants, is lawful. I created
my servants all Muslims but the angels seduced them and kept them away from
their religion.

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At this time, ʿUmar, 'Ibn Masʿūd and' Ubay- 'Ibn
Kaʿb were all present. ʿUmar said, then: The condemned
already is, from his mother's womb. 'Ubay said
This is not so. Men are rather
reprobate or blessed according to their acts for which they
are either praised or blamed. ʿUmar said: You are telling the truth. The
Allah's mercy precedes his wrath. Otherwise the
men would all have perished.

806- The Prophet, may *Allah* bless him and greet him

said: "There are two categories of people among my community who will not have the right to my intercession on the day of Resurrection and which *Allah* has cursed through seventy Prophets who possessed me ". We say: Who are they, O Prophet of *Allah* ? The Prophet, may *Allah* the bless and greet him, said: "These are the Qadarites and the Murji'ites ". We say: Who are the Murji'ites? The Prophet, may *Allah* bless him and greet him, said: "These are the ones who affirm that faith consists of verbal profession without the acts. As for the Qadarites, these are the people who commit sins on the pretext that they fall

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of divine compulsion. For, if *Allah* wills, claim-they, we would neither associate nor disobey "(1).

807 - 'Abū Bakr, nicknamed the Truthful, may *Allah* be satisfied with him, answered a question that he was asked submitted by saying: I will say my opinion. If it turns out to be correct, this will be thanks to *Allah* , and if it turns out to be wrong, it will be from me and of the demon.

808 - 'Abū Bakr also said that the Prophet, that *Allah* bless him and greet him, made a fair share between his wives and said: "O my *Allah* , this is my act according to what is in my power. Don't blame me so not for what comes under your power and point of mine "(2).

809 - Jābir reports that 'Ibn ʿAbbās was asked whether the Qur'an could be added or omitted. 'Ibn ʿAbbās replied," The Prophet, may *Allah* bless him and salute, said: " *Allah* commanded whoever makes additions to the book of *Allah* ". He also said: "Whoever denies a single letter of the Koran will have denied the entire Koran ".

1) See Ḥ *adīth* n ° 768.

2) Reported by 'Aḥmad' Ibn Ḥanbal in his attributed, volume 6/144; 'Abū Dāwūd, chapter: marriage, 38; An-Nasā'ī, chapter: women, 2; 'Ibn Māja, chapter: marriage, 48 and Ad-Dārimī, chapter: marriage, 25.

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810 - Jābir also related that ʿUqba 'Ibnʿ Āmir Al-Juhanī said: The Prophet, may *Allah* bless him and greet, once presided over us, at the sunrise prayer by reciting the two preserving suras. Then he says: "Oʿ Uqba, these two suras are the best among the suras from the Koran, the Psalms (of David), the Gospel and of the Pentateuch ". ʿUqba added that some people (1) claim that these two suras are not part of the Koran. Over there they tell lies and surrender guilty of sins (2).

811 - 'Ibn' Abbās said: "Whoever adds or remove some part of the Quran, will be considered unfaithful by the community. The Koran is kept by the Prophet, may *Allah* bless and greet him. It has not been the subject of any addition or deletion. *Allah* has preserved it, saying: ***"To whom the False does not reach either from in front or from behind; descent from a wise man, worthy of praise "*** (the details, 42).

1) "Some people said etc…". The version goes back to ʿUqba and not to Ḥ *adīth* .

2) Quoted by the author of *Kanz Al-'Ummāl* , volume 2L 4089 in these terms "Oh! 'Uqba 'Ibn' Amir would you like me to teach you Surahs that Allah did not reveal in the Torah neither in Zabūr nor in the Gospel nor in the Koran. All it takes is one night for you to complete their recitation. It is about "Tell Him *Allah* is unique", "Say: I seek protection from the Lord of the cleft "and" Say: I seek protection with the Lord of men ". Then he added after 'Ibn' Asākir.

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: تلصف

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The Quran is inaccessible to all that could undermine, in particular attempts to design a

book that is similar or has the same meaning.
Allah will never allow anyone to affect their book
by any addition or deletion whatsoever; because this Book
constitutes the argument (at the time of judgment) of his servants
whom he serves as a guide and who will witness when they are
called to appear on the day of Resurrection. Any addition or
entrenchment in the Quran will be clearly revealed by the
how they will be made and it will be discovered that this does not
not in the style of the Koran. For creatures will not be able to
never conceive of a work which is similar to it by the
style, character and composition.

4) - "Torments of the grave, martyrs, government of the Quraish and obedience to the governor ”

812 - Jābir 'Ibn Zayd reported that they were questioned
'Ibn' Abbās on the torment of the grave and that this

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he replied by saying: The Prophet, may *Allah* bless him and
greets him, said: "Every man after his death, will suffer, in his
grave, a severe interrogation to which two angels said
Munkar and Nakīr will subdue him and after which, they will
will judge ”.
813 - 'Ibn' Abbās reported that the Prophet, that
Allah bless him and greet him (1), said: "If there was anyone
which could be preserved from the torment of the tomb, Saʿd 'Ibn
Muʿāẓ would have been too. Only it narrowed to
point where his ribs broke (2) ”.
814 - 'Ibn' Abbās reports that the Prophet,
Allah bless him and greet him, said: "At the first drop of
his bloodshed, the martyr will be absolved and will be preserved against
torment of the grave ”(3).
815 - The Prophet, may *Allah* bless him and greet him,
says: "Whoever dies on a Friday is freed from

suffering of the tomb ”(4).

1) Having said 'Ibn' Abbās related that the Prophet such is the conforming version in a copy. It goes back to 'Ibn' Abbās in most copies. Of all the ways, she is as she is.

2) Manuscript *(Kha)* , in another because of him and in another because of her.

3) See Ḥ *adīth* n ° 450.

4) Quoted by the author of *Kanz Al-'Ummāl* , volume 7/21084 adding: “He presents himself the day of judgment bearing the symbol of the martyr ”. He says' Abū Nu'aym has it reported in *Al-* Ḥ *ulya* after Jābir. 'Aḥmad' Ibn Ḥanbal reported in his attributed, volume 2/169 as well as Tirmiẓī in chapter: the funeral, 62 in these

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816 - The Prophet, may *Allah* bless him and greet him, said: "Too few would have the martyrs of the nation if they did not had to include that those who were killed by the saber in the combat ”. He then adds: "Anyone who is victim of murder… etc. (1) ”(2).

817 - Jābir 'Ibn Zayd reported that' 'Ibn' Abbās a been asked about the merits of the Quraysh. He has answered may the Prophet *Allah* bless him and greet him, said: “O my *Allah* , grant Your favor to the last Quraish, as You made the first of them taste punishment ”(3).

818 - The Prophet, may *Allah* bless him and greet him, also says: "This power will remain in the hands of Quraish as long as they have not committed innovations contrary to religion, because *Allah* the remove this power and cover them with ignominy by discovering such a stick from which one would remove the bark ”, in showing a stick he was holding in his hand.

terms: "Every Muslim dies on Friday day or Friday night, Allah spared him from the sedition of the tomb ”.

1) To have said: he quoted the prophetic tradition, is to allude to his quotation previous concerning the equipment of the martyrs, chapter, the holy war (*Al-Jihād*).

2) See Ḥ *adīth* n ° 451.

3) Reported by 'Aḥmad' Ibn Ḥanbal in his attributed, volume 1 / 243. Reported by Tirmiẓī, chapter: merits (*Manāqib*), 65.

819 - The Prophet, may *Allah* bless him and greet him, said: "If your leader is an Abyssinian slave mutilated in nose, you owe him obedience and submission as long as he rule according to the Book of *Allah* "(1).

820 - The Prophet, may *Allah* bless him and greet him, said: "O Fāṭima, daughter of Muḥammad, O Ṣafiyya aunt of Muḥammad, redeem yourself from *Allah* . Cause i can't nothing for you with him ". If these are the words of the Prophet, may *Allah* bless him and greet him, addressed to his daughter and to his aunt, how can anyone else hope for absolution while he persists in villainy and do not repent of it (2).

1) Reported by 'Aḥmad' Ibn Ḥanbal in his attributed, volume 4/70, volume 6/402 - 403; Muslim, chapter: the pilgrimage, 311; Tirmiẓī, chapter: the holy war (*Al-Jihād*), 28 and 'Ibn Māja, chapter: the holy war (*Al-Jihād*), 39.

2) Reported by 'Aḥmad' Ibn Ḥanbal in his attributed, volume 2/333 - 350 - 360…, volume 4/138, volume 6/187; Al-Bukhārī, chapter: legal alms (*Zakāt*), 3, the merits (*Manāqib*), 13; Muslim, chapter: belief, 348 - 350, sultanate, 24; Tirmiẓī, chapter: asceticism, 7, genesis of sura 26 / 1- 2 and An-Nasā'ī, chapter: legal alms (*Zakāt*), 6, recommendations (*Wasāyā*), 6 in these words: "O Fāṭima daughter of Muḥammad, ô Ṣafiyya bint 'Abd Al-Muṭṭalib! O Banū 'Abd Al- Muṭṭalib! I have nothing with God. Ask me what you want ".

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5) - "From the tradition relating to exaltation and the transcendence of Allah, to him the power and majesty "

"Traditions reported after (1) the Prophet, may *Allah* bless and greet him, his companions and their pious successors ".

821 - Jābir reported, according to 'Ibn' Abbās, that a man of the Blessed ʿĀmir 'Ibn Rabīʿa, known as 'Arbad went to the Prophet, *Allah* bless him and greet him, and said to him: "O Muadammad, tell me what is does your *Allah* ? Is it gold, silver, bronze or

iron ? ". Every time, the Prophet, may *Allah* bless him and greet, say (2): " *Allah* is glorious". Suddenly thunder burst accompanied by the lightning, and the lightning came down (3) on the head of the man who collapsed and fell dead. *Allah* - to him power and majesty - said:

"And He sends thunderbolts, then He makes them touch what He wants. Now they argue over Allah so how strong He is in terms of power! " (The thunder, 13)

1) Manuscript *(Kha)* , following what is reported.
2) Manuscript *(Kha)* , the Prophet said.
3) Manuscript *(Kha)* , next to it.

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That is to say the punishment (1).

822 - According to Jābir 'Ibn Zayd, Saʿīd-' Ibn Jubayr a reported that 'Ibn' Abbās said: One day the Jews asked the Prophet, may *Allah* bless him and greet him, describe *Allah to them* . The Prophet, may *Allah* bless him and greet, be silent for a moment, waiting for *Allah* to bring down his punishment on them. But, the angel Gabriel is descended and revealed to him the surah of the purity of dogma that is here :

*"**Say: He, Allah, is unique. Allah, the Absolute. He never begotten and was not begotten either. And no one is equal to Him ”*** (Purity, 1 - 2 - 3 - 4).

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823 - The Prophet, may *Allah* bless him and greet him, says, “Meditate on creation, but not on the Creator; because we don't can know him only by the adhesion of faith in him ”(2).

1) My point means punishment. In another copy, it means a excruciating punishment and in yet another copy it means torture.

2) Quoted by the author of *Kanz Al-'Ummāl* , volume *3/5705* - 5706 in these terms: “Meditate on creation, but not on the Creator. Because you are incapable ”. In other version “… Do not meditate on the creation of *Allah* so as not to perish”. He said also: It was narrated by 'Abū Al-Shaykh from' Ibn 'Abbās and' Abū Ẓarr.

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824 - 'Ar-Rabi ʿreported having been informed after Bishr, after 'Ismāʿīl' Ibn ʿUlayya, after Dāwūd 'Ibn 'Abī-'Aqīl, after' Abū Hind, after Al-Sh-Shaʿbī, according to Masrūq, who reports that he was once at 'Āisha, may *Allah* be pleased with her, when she says: Anyone who says any of the following three things will have told a grave lie about *Allah* : He who claims that Muḥammad saw his Lord will have delivered a grave lie on behalf of *Allah* . He said: I was sitting leaning on my elbows, Masrūq clarified, then I straightened up and said to him: Mother of Believers, think carefully and do not rush. Does not *Allah* say:

"And most certainly, he saw it in another occasion ” (the star, 13).

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"He saw it most certainly, in the clear horizon" (the step, 23).

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'Āisha, may *Allah* be pleased with her said: I am here
first person in this nation to have interviewed the
Prophet, may *Allah* bless him and greet him, on what
record the verses about what he saw. He said:

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“It was the angel Gabriel. Had he answered me and I never saw him
he added, in the guise that was given to him, during his
creation, that twice. He came down from the sky, and his body
occupied the space between heaven and earth ”. Don't you have
heard this word of *Allah* who says:

"The looks do not reach him, while He
reaches the eyes. And He is the gentle, the knowledgeable ” (Les
cattle, 103)

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Masrūq says that: the interpretation of the verses which
follow proves the validity of what ʿĀisha reported
according to the Prophet, may *Allah* bless him and greet him. The
verses say that

“***The heart did not lie around what it saw….***
Most certainly he saw some of the biggest signs
of his Lord ” (The Star - 11:18).

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Masrūq then returns to relate the Ḥ *adīth* . So he
said: 'Āisha, may *Allah* be pleased with her, said: He who
claim that Muḥammad, may *Allah* bless and greet him,
did not pass on what was revealed to him by his Lord,

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will have, too, charged a serious lie on the account of

Allah . *Allah* , may He be Exalted, says, in fact:
“***O Messenger! Communicate what has been taken down to you from your Lord. If you didn't, then you will not have communicated His message. And Allah protect you from people. No, Allah does not guide the people disbeliever ”*** (The served tray, 67).
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Whoever, after all, claims that Muḥammad knows this who will happen in the future will have told a serious lie about the account of *Allah* . *Allah* , may he be exalted, said: ***"Say: None of those in the heavens and the earth know the invisible, may Allah. They don't know when they will be resurrected ”*** (Sura: The ants, 65) (1).
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825- 'Abū Rabīʿa' Ibn Zayd 'Ibn' Awf Al-ʿĀmirī Al-Baṣri reported to us that he was informed by Ḥammād 'Ibn Salma, after Thābit Al-Banāni, after' Abī

1) Reported by Muslim, chapter: belief, 287 and Tirmiẓī, chapter: exegesis of Sura 6/5; Sura 53/3. With a small difference in the term except the version of Masrūq. Sura the cattle 23; Sura the table / 67; Surah them bees / 65.

ʿUthmān Al-Nahdī, which 'Abū Mūsā Al-Ashʿarī, said:
“We were traveling in the company of the Prophet, whom *Allah* bless him and greet him. Approaching Medina, the worshipers raised their voices as they pronounced the *Takbīr* . The Prophet, may *Allah* bless him and greet him, told them then: “O faithful, contain yourselves. The one you invoke is neither deaf nor absent. He is closer to you than he is are the necks of your frames ”. The Prophet, may *Allah* the bless and greet him, adds: “O 'Abū Mūsā, do you want me to shows one of the treasures that have the keys to paradise? ". 'Has drunk Mūsā says: Which one? The Prophet, may *Allah* bless him and

greet, said: "There is no power nor strength but grace
to *Allah* ". Jābir said: The meaning of the words of the Prophet, that
Allah bless him and greet him with us: he whom you
invoke ... is closer to you than the necks are
of your mounts. This is illustrated by the verse where *Allah* ,
let him be exalted, said:
"No tete-a-tete at three, let it be fourth
neither at five, let it be sixth, neither less than that nor at
more, that he is not with them, wherever they are "
(Sura: The litigator, 7).

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Allah also says (1):
"We are, however, closer to him than his
jugular vein " (Sura *Qāf* , 16).
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However, only created beings can be the object
anthropomorphic assimilation and localization.
For a created being, approaching a place, moves away
of another and can only be found in one place, by ceasing
to be elsewhere. Because localization requires the disappearance of a
place and move to another. Now, *Allah* - from His
Transcendence - cannot be the object of such states (2).

6) - “From the Bedouin's request to Prophet, may *Allah* bless him and greet him, from him to teach the mysteries of knowledge ”

1) Manuscript *(Kha)* , said.
2) Narrated in a similar way by 'Aḥmad' Ibn Ḥanbal in his attributed,
volume 4/394 - 402 - 403…; Al-Al-Bukhārī, chapter: the invasions, 38, the war
holy (*Al-Jihād*), 131, vocations, 50 - 68, destiny, 7, oneness, 9; Muslim,
chapter: invocation, 44 - 45; 'Abū Dāwūd, chapter: the rope, 26 and Tirmiẓī

in the chapter: vocations, 57. Sura of the litigator, verse no 7. Sura Qāf,
verse no.16.

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826– Ar-Rabī 'ʿIbn Ḥabīb reported, from' Abū
ʿUbayda, himself after Jābir 'Ibn Zayd as' Ibnʿ Abbās
said: A Bedouin came to the Prophet, may *Allah* the
bless and greet him, and say to him: Teach me of the mysteries of
Science ? The Prophet, may *Allah* bless him and greet him,
said, "What do you know about the foundation of science to come
seek what is mysterious about it? ". Bedouin
said: So what is the foundation of science? The Prophet,
may *Allah* bless him and greet him, said: "The knowledge of
Allah , as it should be ". The Bedouin says: And in what
does this consist? The Prophet, may *Allah* bless him and
salutes, says: "It consists in knowing that he has no
similar or equal, that he is One and Unique, Apparent and
Hidden, the First and the Last, and that He has no equal.
This is the true knowledge of *Allah* ". The Prophet,
may *Allah* bless him and greet him, also said: " *Allah* cannot
not to be known by the use of allegory, or to
assimilation to the created. But, the arguments and the evidence that
attest to His Divinity, and which constitute the negation of
any qualification of *Allah* by what is proper to His
creation (1) "

1) To have said that rejects the forces of his creation means these signs testify
may Allah, praised and exalted, be mighty and majestic, not be influenced

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7) - "From the prohibition of meditating on the essence of *Allah* , his power and majesty "

827 - Jābir 'Ibn Zayd reports that one of the Imām of the
Al-Kūfa city designated by 'Abū' 'Umayya reported to him (1)

may the Prophet, may *Allah* bless and greet him, found, in
leaving, once, of his home, the faithful (2) in the process of
discuss. But as soon as these devotees saw the Prophet, that
Allah bless him and greet him, they are silent. Therefore the
Prophet, may *Allah* bless him and greet him, said to them:
what were you talking about? ". They say: We were in the process of
discuss (3) about the sun and its path. The
Prophet, may *Allah* bless him and greet him, said to them:
so. Meditate on creation, but do not meditate on
the essence of *Allah* ". Al-Ḥasan quotes him with an addition: “For
the essence of *Allah* cannot be grasped by reason ”(4)
828 - Jābir 'Ibn Zayd also reported having been
informed by Muḥammad 'Ibn Yaʿlā, according to Sulaymān Al-

creatures.

1) Manuscript *(Kha)* , reported to me.

2) Manuscript *(Kha)* , his companions.

3) We reflect.

4) See Ḥ *adīth* n ° 823.

ʿĀmirī, afterʿ Aṭā ', after Saʿīd' Ibn Jubayr that Ibn
'Abbās said, “Do not meditate on the essence of *Allah* . But
meditate, on the other hand, on His creation. Because we can't
know through the use of allegory or assimilation to
created, but by the intimate adhesion of faith in Him ”.
829 - Jābir 'Ibn Zayd reported having been informed
according to Juwaybir, himself according to Al-Dhaḥḥāk, that Ibn
ʿAbbās said:“ The Prophet, may *Allah* bless him and greet him,
said, “Do not meditate on the essence of *Allah* . Because the
mediation on its creation occupies the mind enough. Otherwise,
no reflection can reach it except by assent
intimate of the heart ”.
Then the Prophet, may *Allah* bless him and
greet, said: "People (1) of a certain people among the
previous nations went to their Prophet to
put him in trouble. But, their Prophet did not

answered. He preferred to wait until *Allah* decides. In
lightning was not long in striking them and burning them alive ”.

8) "Associationism is more discreet than

[1]) Manuscript *(Kha)* , a people.

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the crawling of ants "

830 - Jābir reported having been informed by
Muḥammad 'Ibn Al-Munkadir, after' Ibn 'Abbās, that the
Prophet, may *Allah* bless him and greet him, said: "He will come
a time when associationism is more discreet than
black ant ([1]) that is on a black rock, in a
dark night"

831– Jābir 'Ibn Zayd said: “' Anas' Ibn Mālik us
reported that the Prophet, *Allah* bless him and greet him,
says: "Associationism is about to spread from a
neighborhood to another and from one tribe to another ”. We say: Ô
Prophet, what kind of associationism will be? The
Prophet, may *Allah* bless him and greet him, said: "These will be
people who will succeed you and who will demarcate *Allah* in
describing it ”.

832 - Jābir said: Al-Aʿmash reported to us
according to 'Abū Wā'il, that' Ibn Masʿūd ([2]) said: I asked
to the Prophet, may *Allah* bless him and greet him, what was the

[1]) Manuscript *(Kha)* , very solid.

[2]) We say after 'Ibn Masʿūd in a copy, according to' Ibn Mas'ūd, the first
expression is more common.
'Abū-Wā'il relates by referring to the transmitters. The name of 'Abū-Wā'il is
the brother of 'Ibn Salma Al-'Asdī from the city of Kūfa. He was one of the
masters of companion successors.

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most serious sin? The Prophet, may *Allah* bless him and
greet, said:
"It is to give an associate to *Allah* , whereas it is

He who created you and whom *Allah* is essentially righteous ”.
833– Jābir said: Sufyān 'Ibn ʿUyayna has us
informed, according to Mujālid 'Ibn Saʿīd, according to Al-Shaʿbī, that
Jābir 'Ibn ʿAbd Allah said: The Jews said to the Prophet,
may *Allah* bless him and greet him: O Muḥammad, thy
companions were defeated today! The
Prophet, may *Allah* bless him and greet him, said: "In
what? ". The Jews said: The Jews asked if your
Does the Prophet know the number of the guards in hell? they have
said: We don't know. We have to ask it to
our Prophet ”. The Prophet, may *Allah* bless him and
greet, said: "What excellent behavior!" People who,
having been questioned (1) about what they do not know, say: We
ignore it and must ask our Prophet about it ”. The
Prophet, *Allah* bless and greet him, added:
“As for the enemies of *Allah* , they have asked (2) to
their Prophet to make them see (3) *Allah* on their own

1) Manuscript *(Kha)* , were questioned.
2) They asked their Prophet.
3) Manuscript *(Kha)* , show.

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eyes ”. So the Prophet, may *Allah* bless him and greet him,
informed them when they asked him to show them
Allah manifestly, that *Allah* cannot be seen
obviously.
834 - Ar-Rabī 'said: “We have been informed,
according to 'Abbān' Ibn ʿAyyāsh, that 'Anas' Ibn Mālik said:
The Prophet, may *Allah* bless him and greet him, came out, a
day. He found some men seated. He has them
said, "Why did you get together? They said: We
let us meditate on *Allah ”*. The Prophet, may *Allah* bless him and
greet them, said to them: "Do not meditate on *Allah* . Because He does not have
identical with Him neither like nor equal. Do not talk
of *Allah* by allegory. Don't locate it. Because he is in all

places. Instead, meditate on his creation. I will inform you at
subject of one of the beings He created. It is about an angel whose
a wing extends to the sunset. His feet cross the
deep lands (1), while his head reaches the seventh
sky ”.

9) - “Versions dating back toʿ Ali Ibn Abī

1) Have said land in another copy, land and in another its two feet
went out.

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Ṭālib on the glorification of *Allah* and its transcendence "

835 - Ar-Rabī 'said: I was informed from' Abū
Masʿūd, after ʿUthmān 'Ibnʿ Abd- Ar-Raḥmān Al-
Madanī, after 'Abū' Isḥāq and Al-Shaʿbī, which he said: “ʿ Ali
'Ibn' Abī Ṭālib said, by way of glorification of *Allah* - to
Him power and majesty: The Living, the Subsistent,
the One, the Eternal, the Deliverer from affliction, who
provides for the needs of the animals. The Subsistent who has
point of origin. The Lord who has no end. The creator
without providing any effort.
The man who knows *Allah* best is the one who does not
defines it neither by apprehension nor by reference to what
exists in creation. 'Cause eyes can't
reach it, while He reaches them ”.

10) - The preaching of ʿAli

836- Ar-Rabī 'reported having been informed, by
'Abbān, himself by Yaḥyā' Ibn 'Ismāʿīl, that Al-Ḥārith
Al-Hamaẓāni said: ʿAli once knew that some members
of his troops had given *Allah* qualifications

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anthropomorphic and that they had exaggerated. He did

then a sermon that he started praising *Allah* and giving thanks. He then said: O men, beware of these perilous talk (1)! They said: But, O Commander of Believers what perilous words are these? He said: This are the statements according to which some equate *Allah* with their own people. They said: And how these do they equate *Allah* with themselves. He said: They adopt the affirmation of the unfaithful people of the Book that *Allah* created Adam in His image. He is more Glorious and more Augustus than what they describe. He is more glorious and more Augustus than what they associate with Him. In fact, He is *Allah* , the One, the One that nothing is in its semblance. He reserved exclusively uniqueness and power. He created what exists according to His wanting, His will, His power and His knowledge. No one arguing anything. He has no equal who rivals him. And no opponent who competes with it? No one is him similar in name. No one looks like him. He is not the object of change of state and does not undergo an event, because it is He who changes the circumstances and unrolls the events for created beings. Those who strive to

1) To have said *Al-'Āriqa* , in another copy *Al-Fāriqa* . Likewise for the expression *Al-Ghāriqa* and in another copy *Al-Fāriqa* .

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describe cannot reach the reality of its nature (1). The minds cannot imagine the magnitude of His omnipotence. He has no like among his creatures. No thing cannot be compared to it. Scientists cannot reach his knowledge by means of their reasons. Neither do the thinkers (2) can achieve through reflection and meditation. Unless you adhere closely to the act in the unknowable (*al-Ghayb*). For, *Allah* cannot be qualified by any attribute relating to the created whatsoever. Since he is the One who has no equal

"So what they invoke besides Him,

really, it is wrong; and because Allah is the High, the Great, truly ” (The Pilgrimage, 62).

{ ۆ ۇ ۇ ۋ ۋ ۅ ۅ ۉ ۉ ې ې ى ى ئا ئا ئە ئە ئو ئو ئۇ ئۇ ئۆ ئۆ ئۈ ئۈ ئې ئې ئى ئى ی ی ئج ئح ئم ئى ئي بج بح بخ بم بى بي تج تح تخ تم تى تي ثج ثم ثى ثي جح جم حج حم خج خح خم سج سح سخ سم صح صم ضج ضح ضم طح ظم عج عم غج غم فج فح فخ فم قح قم كا كل كم كى كي لج لح لخ لم لى لي مج مح مخ مم نج نح نخ نم نى ني هج هم هى هي يج يح يخ يم يى يي ذٰ رٰ ىٰ ئر ئز ئم ئن ئى ئي بر بز بم بن بى بي تر تز تم تن تى تي ثر ثز ثم ثن ثى ثي فى في قى قي كا كل كم كى كي لا لم لى لي ما مم نر نز نم نن نى ني ير يز يم ين يى يي ئج ئح ئخ ئم ئه بج بح بخ بم به تج تح تخ تم ته ثم جح جم حج حم خج خم سج سح سخ سم صح صخ صم ضج ضح ضخ ضم طح ظم عج عم غج غم فج فح فخ فم قح قم كج كح كخ كل كم له مج مح مخ مم نج نح نخ نم هج هم هٰ ٱ ٻ ٻ ٻ ٻ پ پ پ پ ڀ ڀ ڀ ڀ ٺ ٺ ٺ ٺ ٿ ٿ ٿ ٿ ٹ ٹ ٹ ٹ ٽ ٽ ٽ ٽ ڦ ڦ ڦ ڦ ڄ ڄ ڄ ڄ ڃ ڃ ڃ ڃ چ چ چ چ ڇ ڇ ڇ ڇ ڍ ڍ ڌ ڌ ڎ ڎ ڈ ڈ ژ ژ ڑ ڑ ک ک ک ک گ گ گ گ ڳ ڳ ڳ ڳ ڱ ڱ ڱ ڱ ں ں ڻ ڻ ۀ ۀ ہ ہ ھ ھ ے ے ۓ ۓ ڭ ڭ ۇ ۇ ۆ ۆ ۈ ۈ ۇٴ

oath? ʿAlī said: No, because it turns out that it is not
by *Allah* whom you have sworn (1).

13) - "Versions dating back to Ibn 'Abbās on the subject of the glorification of *Allah* ”

839– 'Abū Kuabaysha informed us, according to ʿUmayr and Muḥammad 'Ibn Yaʿlā, after Juwaybir, according to Al-Dhaḥḥāk, that Najda Al-Harawī visited 'Ibn ʿAbbās and said to him: Ô' Ibn 'Abbās, can you tell me in what does your knowledge of
Allah ? Because, our
predecessors are so divergent there. 'Ibn' Abbās said:
I define him as he defined himself, inaccessible to the visual perception. I qualify him by what he himself-even qualified or even without assigning (2) an image. It is not not perceptible by the senses nor comparable to humans, defined without anthropomorphism. Close though distant. His eternity (3) is beyond all imagination and beyond scope of reason. He is not assimilable to his creatures nor

1) Having said you swore without referring to Allah, this is due to the apparent meaning of the term in order to deny what he has just heard and to blame the listener, if not the one who swore intended to swear by Allah, the mighty and the great even though it is forbidden in description error. Allah is the most learned.
2) Manuscript *(Kha)* , resemblance.
3) Imagine his eternity.

unfair in its decisions. Creation follows its course towards a purpose that He knows, and she goes towards the accomplishment of what He (*Allah*) traced in the Hidden Book of Fate. No one to be among creation does not work differently from what *Allah* knows previously. No one among creation does other than *Allah* . It is close to creation without it being a union with her; It is far from it without it being a question of separation. He is identifiable without assimilation to the created. We owe him recognize the uniqueness and indivisibility. His knowledge is

achieves through the proofs (that constitute his creations) and
we prove its existence through the signs that
reveal. The rapporteur adds that Najda, having heard
this response from 'Ibn ʿAbbās, was baffled, amazed and
surprised.

14) - “From the story of Nāfiʿ Ibn Al-'Azraq with Ibn 'Abbās ”

840 - Ar-Rabī 'reports having been informed by
Muḥammad 'Ibn ʿAli from the city of Kūfa according to
'Abū Bakr Al-Hudhalī, which Saʿīd' Ibn Jubayr said: When
'Ibn Al-'Azraq saw that' Ibn 'Abbās had a
answer for all the questions he asked him, he

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said: how daring you are, O 'Ibn' Abbās! 'Ibn' Abbās a
said: Why do you call me that, O 'Ibn al-Azraq? 'Ibn
Al-'Azraq said: I actually noticed that you were never
questioned on any subject whatsoever without you giving
not an answer? This is knowledge that I have. Born
don't you know what miserable fate is reserved for the one who
possessed knowledge and to the one who expressed opinions without
know ? Do you pretend that everything you say flows
of knowledge? Certainly, because we are members of a
family who have been endowed with Wisdom. I will ask you,
so, how's the one you adore? 'Ibn' Abbās a,
then, marked a silence in consideration of the seriousness of the
question, then he said: I inform you that *Allah* is the One
which cannot be assimilated to created beings. He is the inventor of
world whose act of invention is intelligible; the creator
whose act of creation does not obey modalities, the
Scientist whose knowledge is incomparable, the one to whom we
recognizes attributes without anthropomorphisms. The eternal
whose eternity has no end, known without being able to
locate, Apparent whose appearance is second to none;

Powerful, Omnipotent, He has always been and always will be. The hearts fear his terror, The Lords descend before His power. Souls submit before His Power;

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Spirits cannot estimate the magnitude of its true greatness nor to achieve by the imagination to conceive its representation. Neither do scholars reach Sa knowledge by reason or thinkers by their meditation. The beings who know him best are those who do not qualify it by attributing to it an image or a similar, to prevent people from assimilating it, in their imagination at that. Nāfi ʿsaid: You are telling the truth, O 'Ibn' Abbās.

841 - The Prophet, may *Allah* bless him and greet him, said: "O my *Allah* , instruct 'Ibn' Abbās in religion and initiate him to the interpretation of texts "(1).

842 - Jābir reported that Nāfi ʿ'Ibn Al-Azraq went to 'Ibn' Abbās and said to him: Ô 'Ibn' Abbās, how is your Lord and where is he? 'Ibn' Abbās a said: Woe to you, 'Ibn Al-'Azraq, *Allah* has no modality to be, if not his act of creating (2). He created the creatures and

1) Reported by 'Aḥmad' Ibn Ḥanbal in his attributed, volume 1/266 - 314 - 328 …; Al-Al-Bukhārī, book: ablutions, 10 and Muslim, chapter: the benefits of Companions, 138 in these terms: "O my *Allah* ! Instruct him ".

2) To have said except his creation means that the creation is his, that he is exalted. It is like the status of quality for others. And since the other except him, that he be exalted, stand out in the way of Allah, may he be blessed and exalted be discovered for his creation of his creatures. Creation is a sign that indicates it as the way demonstrates creation. And Allah is the most knowledgeable.

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their ways of being. He is Omnipresent (1). In other words, He is present everywhere. 'Ibn Al-Azraq is silent.

Ibn ʿAbbās said: It is not long before a time when there will appear people who will be educated in the laws divine by neglecting the oneness of *Allah* . They will be people

who will qualify their *Allah* by anthropomorphisms and
will accuse anyone who contradicts them as infidels, while
it is they who deserve to be taxed. It will be the unjust
(2). They will disagree after the proof has reached them.
But, they will adopt what is doubtful and ambiguous and the
traditions transmitted by the people of the book. They will be called,
wrongly, scholars of religion. When this happens the rain
will become scarce and famine and scarcity will spread. *Allah*
will then render their actions futile and subject them to
domination of tyrants who will make them endure the worst
suffering.

843 - Jābir 'Ibn Zayd reported that' Ibn 'Abbās a
said: *Allah* said, "I am your Lord. So do not worship anything
apart from me, and do not associate anything with Me. Don't equate me to

1) To have said everywhere means in all spaces, to express his unlimited knowledge
and its absolute power. In some copies, it will not be attributed in any way to
share the absolute truth to say the existence. That is to say, no
form except its absolute existence. Allah is the most learned.

2) Manuscript *(Kha)* , the lost.

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nothing and no one from Heaven or Earth. Because me, you don't
can point see me ”.

15) - "Regarding tradition: *Allah* has created Adam in accordance with his image "

844 - Jābir reported having been informed by Bishr
Al-Marīsī, according to Muḥammad 'Ibn Ya'lā who said he was
informed in turn by Al-Ḥasan 'Ibn Dīnār, according to
Khuṣayb 'Ibn Jaḥdar, after' Isḥāq 'Ibn' Abd Allah that
Al-Ḥārith 'Ibn Nawfal reported saying to' Ibn
'Abbās: I heard' Abū Hurayra say: *Allah* created Adam
in His image, namely with a height of sixty cubits.
'Ibn' Abbās said: 'Abū Hurayra spoke the truth. *Allah* created
Adam in accordance with the image he had foreseen by his
to know and that He had not assigned her any other image than
this one during its creation.

Bishr said: According to another interpretation, *Allah* has
created Adam in accordance with the image He warned by
his knowledge ; that is to say, he created it puberty in accordance with
in the image that was part of his knowledge. In other words,
Allah did not transform Adam by making him out of sperm
liquid, adherent neither adherent in flaccid mass nor

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then from a flaccid mass to a body with a framework. According to
another interpretation, *Allah* was and nothing but Him
was not. He already knew what He was going to create as images,
places, spirits and Prophets. *Allah* then elected Adam for the
create in one's image, that is to say in accordance with the image
adopted for him in his knowledge. Then, He selected the
sacred territory of Mecca among all the places to
assign a rite to men, set up a temple around it
from which He forced men to tour
processional, thus rendering him worship. He also has
imposed the pilgrimage to this temple, from which we designate
by "Temple of *Allah* ", the temple which *Allah* has adopted. *Allah*
has, moreover, elected a spirit among the others, from which we
means by "Spirit of *Allah* ", the spirit that *Allah* has chosen.
845 - According to Ar-Rabī ',' Abū 'Ubayda reported
to have been informed that Sa'īd 'Ibn Jubayr said:' Ibn 'Abbās a
said: there will come a time, before the time of the end of the world, when
the living will be ignorant, their scientists will be
weak in spirit, their leaders will be haughty and
Quran citers from impostors. At this moment, the demon
will set its traps. So when his people meditate on the
Creator, they will assimilate him to creatures. They will invent

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traditions which they will attribute, wrongly, to the Prophet, which *Allah*

bless him and greet him. They will delimit *Allah* by qualifying him by attributes peculiar to creatures.
If you attend this event which is the most harmful effects, protect yourself by referring to the Koran. For there is, in him, the light that protects against darkness, the clarity that preserves against ambiguity, salvation who preserves against peril and guidance which preserves against misguidance.

846 - Ar-Rabī ' reported having been informed, according to Al-Kalbī, after 'Abū Ṣāliḥ, after' Ibn 'Abbās that the Prophet, may *Allah* bless him and greet him, said: "Meditate on on creation and point on the Creator, because the test of each community, after the disappearance of its Prophet, may *Allah* bless and greet him, consists of meditation on the creator. This will also be the test of my community, after me ”(1).

1) See Ḥ *adīth,* n ° 823.

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16) - “Traditions attributed to 'Umar Ibn Al-Khaṭṭāb, may *Allah* be pleased with him and 'Abd Allah Ibn Mas'ūd, may *Allah* be merciful to him *Allah* x, about the via *remountions* (*Tanzīh*) »

847 - Ar-Rabī 'reported having been informed after 'Ibn' Umar, after his father 'Umar, that he said to Ka'b (1): O Ka'b, what can you describe to us of the greatness of your *Allah* ? Ka'ba says: O Commander of the Faithful, what *Allah* , his power and majesty, himself quoted in His Book, as sufficient exaltation. He said :

"He is the First and the Last, the Apparent and the Hidden ” (Le fer, 3).

{ي ى ئد ئى ئيئج ئح ئخ ئم ئۇ ئۆ}

'Umar said: What does He mean by the Apparent and the Hidden ? Ka'ba says: The Apparent (*adh-Dhāhir*) means the One

to whom the apparent side of things is no closer than
the hidden side. Likewise, the hidden side of things is not
further from him than the visible side. It signifies
also that His knowledge also perfectly embraces the
apparent face of things than their hidden face. Ka'b being
put, then to cry terribly, 'Umar said to him: Why

1) He aims by Ka'b, Ka'b Al-'Aḥbār (the master of Jewish jurists).

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are you weeping O 'Abū Isḥāq? Ka'ba says: It is a tradition
according to Dāwūd who made me cry (1). According to this tradition,
the Prophet, may *Allah* bless him and greet him, said in his
invocation: "O my *Allah* , even if I ascended above
of the seven heavens, You will be there with me. And as far as I
would descend into the depths of the earth, I would find you there.
Will sinners therefore be able to hide in order to commit
their sins without your knowledge while You are with them wherever they
be ". He then added (2): It is written in the Bible that
the bull knows his stable, the donkey his enclosure (3), but the
Israelites did not know their Lord, for they
assimilate it to the beings that He created. To his transcendence
please, Him so above their fabulations.

848 - Ismā'īl 'Ibn Ṣāliḥ Al-Makkī reported to us
that he heard Al-Ḥasan say: 'Umar' Ibn Al-Khaṭṭāb, that
Allah be pleased with him, once heard a man
say: I swear by *Allah* wherever He is. 'Umar said to him:
Woe to you, you talk about *Allah* as if you were looking for where He
is. But *Allah* is everywhere. And in the tradition reported by

1) Manuscript *(Kha)* , it has come down to me.
2) Manuscript *(Kha)* , Ka'b Al-'Aḥbār (the master of Jewish jurists).
3) The word as it is written means its enclosure.

Ḥammād 'Ibn Zayd,' Umar got carried away in him
shouting: Is not *Allah* everywhere?

849 - Ar-Rabī 'reported having been informed that Al-Dhaḥḥāk said: 'Umar' Ibn Al-Khaṭṭāb, may *Allah* be satisfied with himself, spent one night near a man turned to the *Qibla* and said: What are you still doing to this this hour?
The man replied: I was doing the evening prayer, O Commander of the Faithful. Then I made some prayers decreed by *Allah* then, I started meditating about *Allah* . Thus, 'Umar' Ibn Al-Khaṭṭāb scolded him severely: Woe to you. Is this on *Allah* whom you have been commanded to meditate on or on his creations? Then he recited this verse to her:
"Certainly in the creation of the heavens and the earth, in the alternation of night and day reside signs for those with a mind . (*'Āl' Imrān* , 190).
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850 - 'Abd Allah' Ibn Mas'ūd said: Do not know *Allah* , whoever equates him with His creatures. 'Ā'isha, the Mother Believers and Al-Ḥasan expressed the same idea.

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851 - According to Al-Dhaḥḥāk 'Ibn Muzāḥim, a man asked 'Ibn Mas'ūd: How to know *Allah* ? He said: Know Him as the Creator of the world; Do not imagine that anything among the creation is assimilated to it. Never let your mind Imagine it by analogy to anything, because nothing is in His semblance.
852 - Ar-Rabī 'reported that he was informed that 'Abū Hilāl (1) Ar-Rāsibī, said: I saw Al-Ḥasan, one day, when the Medinan 'Abd Allah' Ibn Rawāḥa came to say to him: O 'Abū Sa'īd, do you qualify your Lord? Al-Ḥasan a answered: I qualify it without attributing to it any qualifier or analog or image. Transcendence to the One who has no

of equal (2) nor of equal, He is above what
unbelievers say of Him and who give their equal
Lord. However, whoever assimilates him to his creatures, will have him
given equals.

17) - “Tradition relating to the interpretation of verse "On *that day there will be faces*

1) Bilāl.
2) To say the same.

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green, who will look at their Lord ” (the Resurrection, 22-23), by Ibn 'Abbās, may *Allah* be pleased with him "

853 - Ar-Rabī 'reported having been informed, according to
Juwaybir, according to Al-Dhaḥḥāk, that one day, 'Ibn' Abbās
found a man on his way, summoning the
Lord, his gaze fixed on the sky, his arms raised above
her head. So he said to him: Call on *Allah* using your
right finger. To ask to receive, use your hand
left. Look down and hold your hand, cause you don't
will never be able to see it or touch it. The man has
says: Not even in the future life? 'Ibn' Abbās said: Even
not in the future life. The man continues: So what is
the interpretation of this word of *Allah* , may he be exalted
"On that day there will be green faces, which
will look at their Lord ”. 'Ibn' Abbās said: Don't you read
the verse where *Allah* , exalted, said:
"The looks do not reach him, while he reaches the eyes. And he is the meek the knowledgeable ” (Les
cattle, 103).
{ﭫ ﭬ ﭭ ﭮ ﭯ ﭰ ﭱ ﭲ ﭳ ﭴ}

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'Ibn' Abbās then added: The faces of
protected from *Allah will* shine on the Day of Resurrection.
It will be enlightenment. Then they will watch when is it
that their Lord will allow them to enter Heaven, after
the completion of the judgment. Then he said:
"And on that day dark faces" (the
Resurrection, 24).
{ڈ ت ت ن}
He means mornes
***"Who will think well that we are going to do something to them
to crush the vertebrae ”*** (the Resurrection, 25).
{ف ڈ ڈ ٹ ت ٹ}
He said they expect to endure punishment without
respite. Likewise in the verse: "who look at their
Lord ”he means that the elect of paradise will expect the
suite of reward and favor.
854 - Ar-Rabī 'asserted that' Aflaḥ 'Ibn
Muḥammad reported to him, according to 'Abū Ma'mar As-Sa'dī
that 'Alī' Ibn 'Abī Ṭālib said about the verse: “This day-
there will be green faces there, who will look at their
Lord ”that their green faces is enlightenment.

As for the faces "which behold their Lord", this
means that these people are waiting for the moment when their Lord
will allow them to enter paradise, and in no way means
that the elect will see *Allah* with their own eyes, for eyes
can reach it. Indeed, he says:
***"The looks do not reach him, while he
reaches the eyes. And he is the meek the knowledgeable ”*** (Les
cattle, 103).
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Miktaf (1) Al-Madanī reported having been informed
that 'Abū Ḥāzim said: “I was sitting at Muḥammad' Ibn

Al-Munkadir one day, when it was mentioned in his presence that men will look to their Lord. So, Muḥammad said: I have never seen a person reasonable who asserted that *Allah* will be seen by someone of its creation. Then he recited this verse:

"And those who do not hope for our meeting say: Why weren't they sent down on us? angels? Or do we not see our Lord? Very

[1]) Manuscript *(Kha)*, it was reported from *Miktaf*.

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certainly, they swell with insolence in their souls and are proud of great pride ” (discernment, 21).

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'Ibn' Abbās replied, “(*Allah*) is He whom
no equal. From there, He does not look at the data of
hell with His mercy. As for the chosen ones of paradise, they
will look to His reward, His favors and His
Mercy. But, they won't see Him with their own eyes. Because
He said:
***"The looks do not reach him, while he
reaches the eyes. And he is the meek the knowledgeable ”*** (Les
cattle, 103).
{ڦ ڦ ڄ ڄ ڄ ڃ ڃ چ چ چ}
Ar-Rabī 'reported that Mujāhid,' Ibrāhīm, Makḥūl
and Al-Zuhrī state that the elect of paradise expect the
divine reward. While no one among the beings of
His creation will see *Allah* . According to Al-Ḥasan, the elected officials of
paradise will see the sovereignty of their Lord, his
power and authority. He adds that their faces will be

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resplendent because happiness will fill their hearts (1).
According to Sa'īd 'Ibn Jubayr: The faces of the blessed
will be resplendent for they will experience a living joy of
their Lord. (*Nādhira*) Watching, to say, waiting for the
reward from the Lord. For no one will see *Allah* . According to
Sa'īd 'Ibn Al-Musayyab, (*Nādhira*) resplendent faces
means that the blessed enjoy bliss. So
that (*Nādhira*) "looking" means that they are waiting for the
reward from the Lord, for no one can, in fact, see
Allah . 'Aṭā' 'Ibn Yasār supports the same interpretation.
Sufyān 'Ibn' Uyayna reports, according to Al-A'mash, according to
'Abū Rāshid, which a freedman from' Utba 'Ibn' Umayr said
to this one: I address myself to *Allah* and to you! He said to her: Don't say
not so, he approached her. Say rather: I address myself to
Allah , and secondly to you. 'Alī' Ibn 'Abī Ṭālib,' Abd

Allah 'Ibn' Abbās, ʿĀ'isha, the Mother of Believers, Mujāhid, 'Ibrāhīm Al-Nukha'ī, Makḥūl Al-Dimashqī,' Aṭā'- 'Ibn Yasār, Sa'īd 'Ibn Al-Musayyab, Sa'īd' Ibn Jubayr, Al-Dhaḥḥāk 'Ibn Muzāḥim,' Abū Ṣāliḥ, the exegete, 'Ikrima,

1) To have clairvoyant faces and cheerfulness in hearts. In the copy of Al-Quṭb, we define clairvoyance, joy and he quotes the heart in the singular.

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Muḥammad 'Ibn Ka'b and' Ibn Shihāb 'Az-Zuhrī, assert all that *Allah* will see no one of his creation.

856 - Muḥammad 'Ibn Al-Shaybānī reported that the Prophet, may *Allah* bless him and greet him, was questioned, a day: Will you see your Lord? He said: Transcendence from *Allah* , how could I see it.

857 - According to Ar-Rabī ', it has been reported from Fudhayl 'Ibn' Iyādh, Khalīl 'Ibn' Abd-Al Majīd (1) Al-Ṭā'ī, 'Ammār the nephew of Sufyān Al-Thawrī and Manṣūr 'Ibn Al-Mu'tamid 'Ibn Sulaymān, after his father, after Wakī' 'Ibn Al-Jarrāḥ and 'Asbāṭ' Ibn Muḥammad, after Yaḥyā 'Ibn' Abī Zakarīyya 'Ibn' Abī-Ziyād, after 'Isrā'īl' Ibn Yūnus and 'Isā' Ibn 'Abī-Yūnus, according to Al-Layth that Mujāhid said: No one of His creation will see *Allah* . The affirmation of all these find their confirmation in the Book of *Allah* and in the Arabic language. Indeed, *Allah* , may he be exalted, said about Himself:

"Nothing that is like Him, and it is He who hears, who observes "

(The consultation, 11).

1) And Jalīl 'Ibn' Abd al-Majīd.

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So, *Allah* denies the fact that looks can reach it. 'Cause if the looks reached him, he'd be the same

to the beings who would look at him since all that is perceptible is surrounded, delimited, and descriptible. *Allah* is more Powerful and majestic than what the impostors. *Allah* , his mighty power and majesty, says: "The looks do not reach him". He informs us, by-there, that looks cannot perceive it.

858 - Jābir reported that 'Ibn was asked 'Abbās: Can there be a place where *Allah* is not? 'Ibn 'Abbās said: *Allah* , may he be exalted, said:

"No head to head to three, let it be fourth nor at five, let it be sixth nor less than that nor at more, that he is not with them, wherever they are " (La litigator, 7).

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ﭶ ﭷ ﭸ ﭹ ﭺ ﭻ ﭼ ﭽ ﭾ ﭿ ﮀ ﮁ
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Allah , to Him power and majesty, we informs, thus, that there is not a place where He is not, that He

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is witness (1) of any place, Present (2) everywhere, by the control and authority. He said about it:

"A thing of weight escapes Him neither in the heavens nor on the earth ” (Saba ', 3).

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ﮬ ﮭ ﮮ ﮯ ﮰ ﮱ ﯓ ﯔ ﯕ ﯖ ﯗ ﯘ ﯙ ﯚ ﯛ ﯜ ﯝ ﯞ ﯟ ﯠ ﯡ ﯢ ﯣ ﯤ ﯥ ﯦ ﯧ ﯨ ﯩ} [: أبس ةروس
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"We are however closer to him than his vein jugular ” (Qāf, 16).

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"We are however closer to him than his vein jugular ” (Qāf, 16).

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16
]

“***And He is Allah in the heavens and on the earth. He knows the secret and the public about you and He knows what you acquire ”*** (Les bestiaux, 3).

{چ چ چ چ چ چ چ چ ڇ ڇ ڇ ڇ ڇ ڇ ڍ ڍ} [: ماعنلأا ةروس

3

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he said to Moise and Haroun: “***I am with you two. I hear and I see ”*** (Ṭaha, 46).

{ې ې ۉ ۉ ۋ ۋ ۇ ۇ ۆ ۆ} [: هط ةروس

46

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"They seek to hide from people, but they do not seek not to hide from Allah. Now, He is beside them when the

1) Manuscript *(Kha)*, observer.

2) Manuscript *(Kha)*, copyist error (without m).

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night, they ruminate on a word that He does not agree with ” (The women, 108).

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: ءاسنلا

108

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"However, they themselves do not surround Him with science ” (Ṭaha, 110).

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ۀ ۀ ې ې ۉ ۉ و و

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ئا

} [

: هط ةروس

110

]

"And no one is equal to Him" (Purity, 4).

{ٹ ٹ ٹ ٹ ڈ ڈ ٹ ٹ} [: صلاخلإا ةروس

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"Him, do you know a namesake?" » (Marie, 65).
{ٹ ٹ ٹ پ پ پ پ ڀ ڀ ڀ ڀ ٺ} [: میرم ةروس
65
]
"The Most Merciful Allahx established himself on the Throne ” (Ṭaha, 5).
{ڑ ڑ ڑ ڑ ک} [: هط ةروس
5
]
"To him rises the good word" (Fāṭir, 10)
{ڀ ڀ ٹ ٹ
}
[: رطاف ةروس
10
]
and He said, " ***Or are you safe that He who is in heaven ”*** (La royalty, 17).
{ڑ ڑ ڑ ڑ ک ک ک ک ڈ ڈ ژ ژ} [: کلملا ةروس
17
]

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"From heaven to earth, He administers the business" (The prostration, 5).
{ڑ ڑ ک ک ک ک گ گ گ گ ڳ ڳ گ گ} [ةروس
: ةدجسلا
5
]
Like these verses from the Quran, others let us also inform that there is not a place in the highest heavens as in the lowlands, where *Allah* - to Him the exaltation - do not be. It is not allowed to believe in some parts

of the Quran by neglecting others, because the Quran is a everything and each part confirms the other. So, *Allah* is on His sitting Throne, He is a Witness of all, and watches over all. We must therefore not give Him neither modes of being nor delimitation, neither analogue nor similar nor image.

19) - "From the reflection on the Arabic language »

859 - Ar-Rabī 'said: The following verses confirm the assertion of the Companions of the Prophet, that *Allah* bless and greet him, and their successors in the way of the good that " *Nadhara* " means "expectation". As the

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prove the following contexts. So in the verse, where *Allah* , to Him the power and majesty, said

"They will see only one Cry, one, which will seize them while they are arguing (Yāsīn, 49).

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ۓ ۓ ڭ ڭ
} [:سيةروس
49
]

"They will only see a Scream" means that they will only wait for a cry. It is not therefore about the vision with the eyes. *Allah* said:

"What these are waiting for will only be a Cry, only one, without repetitions ” (Ṣ *ād* , 15).

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ئج ئح ئم ئى ئي

بج
بح
بخ
بم
بى
بي
} [: ص ةروس
15
]
He also said:
"These others, what are they waiting for, if not that the angels arise ”
(Bees, 33)
{
ۂ ۂ پ پ ڀ ڀ
ڈ ڈ
ٱ ٻ ٻ ٻ پ پ ڀ ڀ ڀ ڀ ٺ ٺ ٿ ٿ ٹ ٹ ٹ ٹ
}
[: لحنلا ةروس
33
]
etc ... The use of the word " *Nadhar* " in the language provides another confirmation. When we say: In fact, I look (*'Andhuru*) to *Allah* , and secondly, to

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you. Here, *Nadhar* (lit.) = "Looking towards" means the fact of expect to “receive from…”. As for the word " *Ru'ya* " (vision), it can be used without it being of visual perception. Indeed, *Allah* , His power and majesty, said, in the Quran:
"Have you not seen your Lord, as He stretches The shadow ? (Discernment, 45).
{ٹ ٹ ٹ ٹ ڈ ڈ ڈ ڈ ډ ډ ډ ډ ڇ ڇ ڇ ڇ ڍ ڍ ڍ ڍ} [: ناقرفلا ةروس

45
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He also said:
"Have you not seen the one who, under the pretext that Allah had made him king, argued with Abraham about His Lord ” (The Cow, 258).
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We therefore understand by " *Ru'ya* " = (see) in these
verses and the like, knowledge and certainty and not
visual perception.
Moreover, the current use of the word in the language
Arabic confirms it. We say, for example: "I saw [*Ra'aytu*]
(that) such had perseverance, piety,
intelligence and knowledge; I also saw that it was poured
in literature and knowledge. Now these things don't
cannot be seen by the eyes. But, we
discover and we know them through specific signs
that reveal them. When we see a scientist demonstrating
infallible knowledge and whose actions are correct, we say
of him: "I saw that such is endowed with reason, with knowledge

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and mastery. If he abstains from the illegal, we say: I saw
that he possesses piety and healthy manners.
Al-Kumayt 'Ibn Zayd said: "I saw (*ra'aytu*)
Allah favor (1) the tribe of *Nizār* , by granting them the
fortune to reside in Mecca. He also said: I saw
(*Ra'aytu*) *Allah* destroy the people of *'Ād , Thamūd* and the
people of Noah, all of them.
Abū Kubaysha told us, from 'Umayr' Ibn
Ismā'īl, after 'Abū Sinān, after Al-Dhaḥḥāk, who at
About the verse:
No no ! That day that day they will, of course
yes, separated from their Lord by a curtain (The fraudsters,
15)
{ژ ڈ ڈ ڈ ڈ ڈ ڈ} [: نيففطملا ةروس
15
]
'Alī and' Ibn 'Abbās gave this interpretation:
Allah has separated (*Ya* ḥ *jubu*) these people from His Mercy and
His grace and will not give them a merciful look.

A similar interpretation of the verse is reported by 'Umayr, after Sufyān Al-Thawrī, after Layth who reported it according to Mujāhid.

1) Manuscript *(Kha)*, name.

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20) - From the verse: " *To those who do well, the best reward and even more* (Jonah, 26) "

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says: *"* Beside ***us, however, there is still something to add"*** (Qāf, 35).

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سح
سخ
سم
صح
صم
ضج
ضح
} [: ق ةروس
35
]

Jābir reported the following interpretations: According to, 'Ibn' Abbās and Al-Ḥasan Al-Baṣrī, The Beautiful Reward: *al-* Ḥ *usnā* is given as a reward for good deed (2) and the surplus constitutes the nine multiples of retribution for this good deed. *Allah* , to Him the power and majesty, said:

"Whoever will come with the good, then he will have better still ” (The story, 84).

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ئج
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ئى
ئي
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به
بي
[: صصقلا ةروس
84

]
It is said, moreover, that he will be remunerated
tenfold. Mujāhid said: The reward will be heaven and

[1]) Having said it will be better etc. ... In another copy we wrote: however, it will be better than what already exists in their paradise.

[2]) Saying the reward is linked to the good deed etc. ..., means that he deserved the reward that is in paradise and it increases new ones from Allah as a result of verse: ***"Whosoever cometh with good, then he shall have better still"*** (The account, 84). In another copy, the good deed leads to the good reward and the surplus is new. The meaning is clear. Allah is the most learned.

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moreover, the absolution and the approval of *Allah* . Al-Sha'bī a says: The added reward will be access to paradise. Muḥammad 'Ibn Ka'ba said: The surplus will be the surplus of favors and rewards that *Allah* will give to blessed. 'Abd-Ar-Raḥmān' Ibn 'Abī-Laylā: Those who acted well, are those who had attested to the uniqueness of *Allah* by worshiping him exclusively; the very beautiful reward is paradise. What is more is *Allah to* them give in addition, as generosity and mercy on his part. 'Abū Hāzim Al-Madanī said: the extra consists of favors which *Allah* has bestowed upon them in earthly life and for which *Allah* did not ask them to return accounts, unlike others. *Allah* therefore reserves a treatment of favors to the blessed of paradise whom He will fill with his graces ([1]).

21) - From the verse: *"They do not measure Allah to its True measure* ” (Les bestiaux, 91)

{ٻ ٻ ٻ ٻ ٱ} [: ماعنلأا ةروس

91

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[1]) Saying has showered them with favors, an expression relaunched to express the meaning to fill with favors and exclude the meaning of: spared them from his acts reserved for other.

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863 - Jābir 'Ibn Zayd reported that' Ibn 'Abbās a
been asked about the verse where *Allah* , His power and
majesty, said:
“***They do not measure Allah by His True measure. At
day of the resurrection however He will make the whole earth
a handful ”*** (The groups, 67).

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: رمزلا ةروس [

67

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He related in this connection that 'Ibn' Abbās said:
enemies of *Allah* who are the Jews came to tell the
Prophet, may *Allah* bless and greet him: O Muḥammad,
describe your Lord to us. The Prophet, may *Allah* bless him
and greet him, trembled in horror and said to them: "How
can I describe my Lord, when it is He who has
created the heavens and the earth? ". So they said to him: If you were
truly a Prophet, you would have described him. They added: Is-
there so where so. It was then that *Allah* revealed a
invalidation of their words in the verse: ***"They do not measure
not Allah in his True measure ”*** (The Cattle, 91) to say
that they did not measure *Allah* by His true greatness, according to
the interpretation of 'Ibn' Abbās. *Allah* said:
"He will make the whole earth a handful" (The
groups, 67).

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{ﭟ ﭠ} [: رمزلا ةروس

67

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It means that all the earth will be under His
domination. *Allah* also said: ***"and the heavens folded in his right hand ”*** (Groups, 67).
{ئۆ ئۇ ئۇ} [: رمزلا ةروس
67
]
It means that they will be under His sovereignty.
How, then, do these scoundrels dare to describe Me
when they can't even kiss their looks
the expanse of my heavens and my earth? Then He abstains
saying:
“***Purity to Him! It is higher than what we associate ”*** (The bees, 1).
{گ ک ک ک ڑ} [: لحنلا ةروس
1
]
This proves that their description of Him
falls under associationism. 'Ibn' Abbās said that
whoever claims that *Allah* has a little finger or
ring finger, associated aura; for nothing is in His semblance. Yes
Allah was as the Jews described him, He would not have
said:

575
“***Purity to Him! It is higher than what we associate ”*** (The bees, 1).
{گ ک ک ک ڑ} [: لحنلا ةروس
1
]
Now, their description was different from what He is. Also, He
affirmed His transcendence which raised him beyond their
about. They said the verse:
"They do not measure Allah by his True measure"

(The cattle, 91),
{ٻ ٻ ٻ پ پ ڀ} [: ماعنلأا ةروس
91
]
Means that these Jews did not consider *Allah* to His
true greatness, because they asserted that the earth, everything
whole will be a handful in his hand, means that he will hold it
in his hand, indeed, with His fingers. As for their
interpretation of the verse "and the heavens folded in his hand
right ", it reveals a lack of consideration of the
true measure of *Allah* , for it is based on
delimitation (*Ta* ḥ *dīd*) and the assimilation of *Allah* to the created.
Allah , said: "Purity to Him" to rise above this
which they describe it and what they associate with it.

576

22) - "In the hands of *Allah* :" *Al-Qabdha* "

864 - Ibn 'Abbās qualified as associationism
whoever says that: " *Al-Qabdha* " of *Allah* means other
thing that sovereignty. Indeed, *Allah* said:
"***Purity to Him! It is higher than what they associate!*** (Jonah, 18).
{گ ک ک ک ڑ} [: لحنلا ةروس
1
]
He also said:
"It is Allah who folds his hand, who opens it also " (The Cow, 245).
{
ٻ ٻ پ ڀ
ﺩﺩ
ﺋﯘ ﺋﯚ ﺋﯘ ﺋﯚ ﺋﻮﺋﻪ ﺋﻪ ﺋﺎ ﺋﺎ
}

[
: ةرقبلا ةروس
245
]
It means that He gives and deprives. *Allah* said in the
shadow verse:
"Then We take it back to Us with an easy
reprise "
(Discernment, 46).
{ﭽ ﭾ ﭿ ﮀ ﮁ ﮂ} [: ناقرفلا ةروس
46
]

577
It is said, among others, in Arabic: *Allah* has taken
(*Qabadha*) such to say that He called it to Himself, that He has it
killed. We say: Tel (*Al-Qabadha*) has taken hold of his
house and his land, to say that he took them in
possession and dominate them exclusively. One says
also: I hold such in my hand, to say, by metaphor
also, that I exercise total control over him. One says
also: Creatures turn and turn, in the
hand of *Allah* .

23) - About the hand

865 - In expressions such as: "The hand of
Allah "or" *Allah* seizes them (with his hand) by the forelocks ",
quoted in the Quran, the hand of *Allah* signifies his authority,
see his power, and does not mean what the Jews
assert as associationism. The interpretation of
Muslims corresponds to the meaning of the verses and differs
completely of the interpretation of the Jews which is based on
anthropomorphism and delineation of *Allah* . This is
as *Allah* said:

578

"Blessed be He in whose hand is the kingship"

(Royalty, 1).

{پ پ پ پ ٻ ٻ ٻ ٻ ٱ} [: كلملا ةروس

1

]

This means that *Allah* exclusively holds the kingship, and not that He holds her as a Man who holds something in his hand. Proof of this is provided by use metaphoric of the hand in Arabic, such as in following expressions:

- We are on hand (*Yad*) of such,
- Our fate is in the hands of such,
- Our fate is in the hands of *Allah* ,
- We put our request in the hands of *Allah* .

Allah said:

"Or that the one who has in hand the conclusion of marriage "

(The Cow, 237).

{ئۆ ئۇ ئۇ ئۆ ئۈ ئۈ} [

: ةرقبلا ةروس

237

]

579

It is understood therefore that that He will by all this the sovereignty and power, both in the Quran and in the use of the Arabic language.

24) - From the verse that says: *"We would have it grasped with the right hand "* (The Stairs, 45)

{

ک ک ڑ ڑ

}
: ةقاحلا ةروس [
45
]
866 - Ibn 'Abbās said that "from the right" means the power. Al-Ḥakam 'Ibn' Uyayna the interpreter by "justice". *Allah* said:
"Then we would have cut him "
(The stairs, 46).
{گ گ گ ک ک} [
ةروس
: ةقاحلا
46
]
For their part, Al-Dhaḥḥāk, Al-Kalbī and Al-Ḥasan hold the same interpretation as 'Ibn' Abbās.

25) - "About the hand, too"

580
867 - Jābir 'Ibn Zayd reported that' 'Ibn' Abbās a been asked about the verse:
"And the Jews say, 'The hand of Allah is closed! » (The served tray, 64).
{ٻ ٻ پ پ ڀ
د
} [: ةدئاملا ةروس
64
]
In this connection, he said, that the Jews had argued that *Allah* has ceased to provide sustenance. This interpretation echoes Al-Ḥasan's advice (1). *Allah* then said:
"But are open, on the contrary" (Le plateau served, 64).
{ئۇ ئۇ ئو ئو} [: ةدئاملا ةروس

64
]
That is, He lavishes sustenance on all His creatures. *Allah* said:
"He spends as He wishes" (The tray served, 150).
{ئۇئۇ ئۆ ئۆ} [: ةدئاملا ةروس
64
]
It means that He grants his expenditure to people and deprive others of His will. About this He says:

ı) To have said Allah kept his property is to explain the opinion of the Jews when they claimed that " *Yadu Allah Maghlūla* " that is, Allah, may he be exalted, has kept his property for himself.

581
"To whom He wills, your Lord enlarges the portion" (Night trip, 30).
{ﭽ ﭾ ﭿ ﮀ ﮁ ﮂ ﮃ ﮄ ﮅ ﮆ ﮇ ﮈ ﮉ ﮊ ﮋ ﮌ} [: ءارسلإا ةروس
30
]
This is also the meaning of the verse by which *Allah* addresses his Prophet, may *Allah* bless him and greet him, saying:
"Do not put your hand in a shackle around your neck and does not extend it into any extension either ” (Voyage nocturnal, 29).
{ﭫ ﭬ ﭭ ﭮ ﭯ ﭰ ﭱ ﭲ ﭳ ﭴ ﭵ ﭶ ﭷ ﭸ ﭹ ﭺ} [: ءارسلإا ةروس
29
]
Allah has forbidden, moreover, greed and prodigality, using the metaphor of hand gestures. Al-Dhaḥḥāk said: “His two hands are open, at the contrary ”means that his two favors are largely

granted and that "He spends as He will".

26) - From the verse which says: *"Allah is the light of the heavens and the earth* (The Light, 35) "

{ھھ ھ ہ ہ} [: رونلا ةروس

35

]

868 - Jābir reported that 'Ibn' Abbās was asked about the verse that says:

582

"Allah is the light of the heavens and the earth" (The light, 35).

{ھھ ھ ہ ہ} [: رونلا ةروس

35

]

So, 'Ibn' Abbās (1), 'Al-Ḥasan, Qatāda,' Amr 'Ibn Muḥammad (2),' Abū Muslim Al-Makkī and Mujāhid have said in this connection: *Allah* is the righteous of the heavens and the earth. It is He who guides those who are in the heavens and on the Earth. As He says, ***"It is with His light"*** (The light, 35). Now, nothing is His semblance. Also, is it necessary to hear "His righteousness is the likeness of". As to verse which says:

"If not may Allah come to them in shadows of cloud, with the angels ” (The Cow, 210),

{ئې ئۇ ئۇ ئۆ ئۆ ئۈ ئۈ ئو ئو} [

: ةرقبل ةروس

210

]

Al-Kalbī (3) reports from 'Abū Ṣāliḥ that the order and the decree of *Allah* will come and then they will be presented for judgment. This is also the opinion of Al-Ḥasan and Mujāhid. So the verse

1) Having said and Al-Ḥasan etc. .., these are 'Ibn' Abbās and Al-Ḥasan and the

successors who shared his opinion or understanding is in accordance with his comprehension. That is why he named them as successors.

2) Manuscript *(Kha)* , 'Umar.

3) To have said Al-Kalbī reported, in some copies, Al-Kalbī said, and reported.

583

"And your Lord will come" (Dawn, 22)

{ئا} [: رجفلا ةروس

22

]

Means when his order has been decreed. 'Ibn 'Abbās,' Al-Ḥasan, 'Abū Ṣāliḥ and' Amr (1) said: the meaning of "and thy Lord shall come" is the order of *Allah* was decreed, that is, His righteousness. *Allah* , his power and grandeur, said:

"Most certainly, We brought them a Book ” (Les limbes, 52).

{ٻ ٻ ٱ} [: فارعلأا ةروس

52

]

This means that the Prophets brought them the revelation. The proof is that *Allah* has power and greatness, said in another verse:

"What are they waiting for? May the angels come to them, or let your Lord come ” (The Cattle, 158).

{ٻ ٻ پ پ ڀ ڀ ٻ ٻ ٱ} [

: ماعنلأا ةروس

158

]

Asked about this, Hushaym said:

predecessors meant by

1) Manuscript *(Kha)* , means' Umar.

584

"Yes, the command of your Lord is beautiful and

welcome ” (Houd, 76),
{ڑژ ڑ ڈ ڈ ڈ} [: دوه ةروس
76
]
by the decree of the Lord has come true. In this sense,
Allah , his power and greatness, said:
"Don't they see that We are coming to the earth, reduce it on all sides? (Thunder, 41)
{
ﯨ ﯩ ﯪ ﯫ ﯬ ﯭ ﯮ ﯯ ﯰ ﯱ
ﯲ ﯳ ﯴ ﯵ ﯶ ﯷ ﯸ ﯹ ﯺ ﯻ
} [ةروس
: دعرلا
41
]
" Then Allah came on the very basis of their building ” (Les abeilles, 26).
{ﯻ ﯼ ﯽ ﯾ ﯿ ﰀ} [: لحنلا ةروس
26
]
"But Allah has come to them from where they do not did not count ” (Mobilization, 2)
{ﮯ ﮰ ﮱ ﯓ ﯔ ﯕ ﯖ ﯗ} [: رشحلا ةروس
2
]
27) - From the verse where it is said: *“O my Lord, let me see that I am looking at You* (Limbo, 143) »
{ﯗ ﯘ ﯙ ﯚ ﯛ} [
: فارعلأا ةروس
143
]
869 - Jābir reported that " Ibn 'Abbās was asked about the verse that says:

585
"O my Lord, let me see that I look ” (Limbo, 143).
{ﯗﯘ ﯙ ﯚ ﯛ ﯜ} [
: فارعلأا ةروس
143
]
He said, by the way, that it was a way used by Moses, may *Allah* bless and greet him, to show his people the impossibility of seeing *Allah* in their showing one of the overwhelming signs of His All greatness. Thus, they will give up the idea of seeking to see it.
870 - 'Umayr' Ibn 'Ismā'īl reported, according to 'Ibrāhīm, which' Abū Ṣāliḥ (1) had transmitted, according to 'Ibn 'Abbās, according to Juwaybir (2) according to Al-Dhaḥḥāk that in the verse:
"Purity to you! To You I repent ” (Limbo, 143)
{ﭟ ﭠ
ﭡ
} [
: فارعلأا ةروس
143
]
that is, of my responsibility that I see You.
"And I am the first of believers" (Limbo, 143). {ﯼ ﯽ ﯾ ﯿ ﰀ} [
: فارعلأا ةروس
3
14
]
1) Having said 'Abū Ṣāliḥ has reported to us in most copies and it has been narrated from 'Abū Ṣāliḥ.
2) Having said according to Juwaybir, it may be correct to say *wa* Juwaybir.

Those who believe that no one can see you. Mujāhid supports the same opinion. Al-Ḥasan said: You will not see me and it implies, a fortiori, that no human being can see *Allah* . Ar-Rabī " Ibn Ḥabīb said that: “ *Lan* ” in (*Lan Tarānī*) (= You will not see Me) is a term which marks despair among grammarians and linguists. Hence, no one will be able to see *Allah* neither in earthly life nor in the future life. As for the verse: ***"Barely his Lord had He manifested Himself on the Mount ”*** (Limbo, 143), he means that when *Allah* manifested Himself through certain signs, the mountain could not support them and was leveled. Moses collapsed, then, fainting. But when he took notice, he cried out: ***"Purity to you!" To You I repent ”*** (The limbes, 143) for having asked for such a thing ***"and I am the first of believers ”*** (Limbo, 143). It is, therefore, possible for any human being to see Him (1). Mujāhid affirms that it is the command of *Allah* which manifests itself in the mountain and that it was pulverized. 'Ibn' Abbās said: that is to say

1) To have said no human being should see him, that is to say his vision is not allowed to none, no one will see it in both worlds. In some copies, no being human should see it and understanding the meaning depends on reading each copy, that of the first word is relaunched following the word of Moses that he is blessed. The second reading falls within the context of the word of Moses, upon him be the Hi. In the copy of Al-Quṭb, the expression is: No human being should see you, the meaning is clear.

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that he is the first of those who believe that it is impossible to see You both in earthly life and in the Other.

28) - From the verse which says: *"The Most Merciful Allahx established himself on the Throne* (Ṭaha, 5) "

{ڑ ڑ ژ ژ ڈ} [: هطـ ةروس

5

]

871 - Jābir 'Ibn Zayd reported that' 'Ibn' Abbās a

been asked about the verse saying:
"The Most Merciful Allahx has established himself on the Throne ” (Ṭaha, 5). {ڑ ڑ ژ ژ ڈ} [: ھـط ةروس
5
]
He said, in this regard: the mention of *Allah* and His
praise rose beyond creation. So it does
it is not about attributes according to which, the assimilationists
give anthropomorphisms and equals to *Allah* .
Allah is, indeed, much higher than this.
872 - Jābir related that 'Ismā'īl' Ibn 'Ibrāhīm him
transmitted, according to Layth (1) 'Ibn Abī-Sālim, according to
Mujāhid, that he was asked about the rock that
was in Jerusalem. 'Abd Allah' Ibn 'Umar said: Some
say things about it. *Allah* , his power and
1) Manuscript *(Kha)* , *Al-Hayth*

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greatness, quoted what they said. 'Ibn' Umar trembled
of horror (1) because of the qualifications, boundaries and
of displacement granted to *Allah* . He then said: " *Allah* is,
assuredly, more Sublime and more Majestic than the
anthropomorphic attributes given to it by its enemies in
in this case the Jews.
"The Most Merciful Allahx has established himself on the Throne ” (Ṭaha, 5). {ڑ ڑ ژ ژ ڈ} [: ھـط ةروس
5
]
This verse means that the order and power of
Allah were established above creation.
Layth reported that Muḥammad 'Ibn Al-Ḥanafīyya
said: *Allah* destroyed the Syrians (Christians). They are
ungodly or misguided. He said: They claim that *Allah* has laid His
foot on the Rock of the Temple of Jerusalem. Yet one
servants of *Allah* , namely Abrahām, over him be the

hi, had put his foot on the rock and made it so
a *Qibla* (towards which men go), in order to
deny these lost and refute their vain claims.
Al-Ḥasan said: these are the mention, the praise and the
glory of *Allah* who have exalted themselves above creation.
Moving from one place to another cannot be the

[1]) Manuscript *(Kha)*, means: horror.

589

peculiar to *Allah* , may he be blessed and exalted. He reports that
Hishām ([1]) was questioned about this. He said: Our
companions have asserted that the verse in question means
may *Allah* rule the Throne. 'Al-Ḥasan said about the
verse:

"He then established himself towards heaven, which was then a smoke ” (The details, 11)

{ۉ ۋ ۇ ۆ ۆ} [: تلصف ةروس
11
]

That it must be understood that order, power and
the Subtlety of *Allah* were established on creation. Onne
can give *Allah* attributes proper to created beings and
it cannot be described as is the case
for creatures. 'Abd Allah' Ibn Mas'ūd, 'Ā'isha,' Ibn
'Umar,' Ibn Al-Ḥanafīyya and 'Urwa' Ibn Al-Zubayr,
rejected all the claims of the Christians of Syria in
subject of the Rock, forbade them and warn
against their gravity.

29) - "Words relating to the face"

873 - Jābir reported that 'Ibn' Abbās was
asked about the meaning of the verse which says:

[1]) We say Hashīm but, in several copies, we find Hishām.

590

"While the face remains, full of majesty and
of munificence ” (The Most Merciful *Allah* x, 27).
{ژ ڈ ڈ ڈ ڈ ڈ ڈ} [: نمحرلا ةروس
27
]
He said the verse means everything will perish
and that only *Allah will* abide. This is also the interpretation
Al-Dhaḥḥāk, Mujāhid and Anas' Ibn Mālik.

30) - "About the subject of the eye"

874 - Regarding the verse where *Allah* says:
" So ***that under my eye you may be*** feasted *"* (Ṭaha, 39),
{ڤ ڤ ڤ ڤ ڤ ٹ ٹ ٹ} [: هط ةروس
39
]
" Ibn 'Abbās said: it means you are lifted up
according to My will. Al-Ḥasan sees that it means that you
be brought up according to my Knowledge. It is also
the interpretation of Mujāhid and Al-Dhaḥḥāk.
Likewise, the verse:
"Sailing before our eyes" (The moon, 14)
{ڑ ڑ} [: رمقلا ةروس
14
]
Means by the expression "under Our eyes", under
Our protection and in Our knowledge. Indeed, *Allah* had
protected Noah's ark, be on him salvation, from the flood

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and Moses, be salvation upon him, against Pharaoh and his people.
He surrounded him with His care to the point where He made him a Prophet.
to whom He spoke, privileging him (1), thus, by this
favor. If the verse ***"so that under my eye you may be feted"***
(Ṭaha, 39), according to the interpretation of the ignorant was right, to
to know that *Allah* saw Moses with His eyes, there would have been no

no favor for Moses, may salvation be upon him, for *Allah* would see Pharaoh in the same way. We conclude that *Allah* intends that Moses be lifted up under His protection, His custody and guardianship until reaching the age to communicate the message and commandments of *Allah* .

31) - "Words relating to the soul (*al-Nafs*)"

875 - Regarding the verse where *Allah* said:

"You know what's in me, and I don't know what that there is in You ” (The Served Tray, 116),

{ھ ھ ھ ہ ہ ہ ہ ۀ ۀ ڈ ڈ ڻ ڻ ں ں گ} [

: ةدئاملا ةروس

116

]

Ibn 'Abbās interpreted it as follows: You know what is in my knowledge, while I do not know what is in your know. According to another interpretation, he says: You know this

1) Manuscript *(Kha)* , specify.

592

that there is something hidden in me, while I do not know what that there is something hidden in You. *Allah* said:

"You are, in truth, the great connoisseur of invisible ” (The Served Tray, 116).

{ھ ھ ھ ہ ہ ہ} [

: ةدئاملا ةروس

116

]

32) - "About the hand"

876 - Regarding the verse where *Allah* , may he be exalted, said:

"The hand of Allah is above them hands ” (Victory, 10),

{ڤ ڤ ڤ ڦ ڦ ڄ ڄ ڄ ڄ ڃ ڃ چ چ چ چ ڇ ڇ ڇ ڇ ڍ ڍ ڌ ڌ ڎ ڎ ڈ ڈ ژ ژ ڑ ڑ ک ک ک ک} [

: حتفلا ةروس

10
]
'Ibn' Abbās said that "the hand of *Allah* is
above their hands ”means that the swearing
allegiance of these people was accepted by *Allah* , and that "the
Hand of *Allah* 'means, the retribution and praise of their
act. This favor was better than that which *Allah gave* them
reserved, with Him. Al-Ḥasan said: "The Hand of *Allah*
"Means the favor that *Allah* has given them by guiding them

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at a time. It is better than the approval of their oath.
'Ibn' Abbās said:
"Who prevented you from prostrating yourself before what I created with My two hands ” (S'ad, 75).
{ۆ ۇ ۆ ۇ ۆ ۇ

دد
ىئو ئو ىئه ئه ىئا ئا
} [: لحنلا ةروس
40
]

594

"Yes, in the eyes of Allah, it is
Jesus, like Abraham whom he created from dust
then to whom He said: "Be": and he was "
(The family of 'Amran, 59).
{ۇ ڭ ڭ ك ڭ ۓ ے ھھ ھ ہ ہ ه} [: نارمع لآ ةروس
59
]

33) - About " *A* ṣ - Ṣ *amad* "

877 - 'Ubay' Ibn Ka'ba says that: " *A* ṣ - Ṣ *amad* " is he who has neither begotten nor was begotten, who has not of equal neither of the same nor of analogous and that nothing is to its semblance. 'Ibn Mas'ūd was asked about the meaning of *A* ṣ - Ṣ *amad* , he said that he is the one that everyone has need. Al-Ḥasan says that *A* ṣ - Ṣ *amad* is the one to whom all world addresses its requests, its invocations and its requests.
Sa'īd 'Ibn Jubayr said that he is the one to whom all the people have recourse when they are in need. He adds also anyone who claims that *A* ṣ - Ṣ *amad* means that *Allah* is massive, not hollow within, will have associated. For *Allah* is so Sublime that the imagination cannot conceive of its description and that reason cannot perceive the essence of His greatness. *Rather* , *A* ṣ - Ṣ *amad* is the Master. For his part,

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'Ikrima affirms that *A* ṣ - Ṣ *amad* is the invincible who dominates

His servants.

34) - From the verse where *Allah* said: *"on the day when we will discover their tibia* (the calemare, 42) **"**

{
سح
سخ
سم
صح
} [: ملقلا ةروس
42
]

878 - After 'Abbād' Ibn Al-'Awwām, 'Āṣim' Ibn Kulayb reported seeing 'Ibn' Abbād angrier than never and that he said: "You are making very serious, speaking of the anthropomorphism of the leg. He it is, in fact, the discovery of danger. Sa'īd said, to About the tradition reported by 'Āṣim' Ibn Kulayb: Si I recognize who supported (1) this anthropomorphism, I would punish mercilessly. 'Alī' Ibn 'Āṣim asserted that Sa'īd was right and admired his words and disowned them interpretations of others. 'Ibn' Abbās said, about the question of danger: Didn't you hear the first one say: The war arose on his leg, to say that it broke out terribly. 'Ikrima said the same. Besides, he is said in a poem:

Rise up, O Beni-Qays, when
The war discovers his leg and persists.

1) Manuscript *(Kha)* , means: he said.

Al-Ḥasan and 'Ikrima claimed that this is the discovery of serious danger.

Jābir reports having been informed by 'Umayr, according to Muḥammad 'Ibn Ya'lā, after Juwaybir, after Al-

Dhaḥḥāk, after 'Ibn Mas'ūd and on the other hand, after Layth, according to Ṭawūs, that 'Abd Allah' Ibn 'Amru' Ibn Al-'Āṣ (and' Ibn Mas'ūd) had said: A demon that Solomon, son of David had chained under the sea risk to free himself from one moment to another. He will then come among men and will instill in them anthropomorphism (1). They will embellish their words using the affirmations of the People of the Book concerning the qualification of their Lord. 'Ibn Mas'ūd a said, "Never consult the people of the Book, about a question because they will not guide you in the right way, since they have gone astray themselves. They only grant their credit to what is false and reject what is true (2).

1) Saying he makes them learn anthropomorphism. In another copy, they teach them and show them anthropomorphism.

2) Ḥ *adīth* 'Ibn Mas ʹūd: “Do not question the people of the book”. *Kanz Al-'Ummāl* has it quoted in volume 1/1006 and 1007 in these terms: Do not question the people of the book about anything because I fear they will answer you correctly but take them for liars or they lied to you, but you believe them sincere. Consult the Quran. It contains the stories of those who came before you and

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35) - "From the rock of Jerusalem"

879 - It is reported that 'Ibn Mas'ūd spent a day, in front of an old man who spoke of the Bible, and who seeing it. 'Ibn Mas'ūd asked the audience: what was he talking to you? The audience replied: He says that, when *Allah* created the heavens and the earth, He ascended into heaven, from Jerusalem, and He then set his foot on the rock of Jerusalem. 'Ibn Mas'ūd, shocked at what was coming to hear, said: O my *Allah* ! make it point of impiety after faith. He repeated this several times then he said:

"They would like you to be disbelievers all as they are disbelievers: then you would all be equal ” (Women, 89).

{ڈڈ ڈ ډ ډ ڍ ڍ ڎ ڎ} [: ءاسنلا ةروس

89
]
I believe he is none other than Satan who took his
appearance. He then said: Shouldn't you disown
what he says and say as he said, this pious servant who is
Abraham, be salvation upon him:
those who succeed you and he has decided all the desired answers. Then he added
'Ibn' Asākir narrated it from 'Ibn Mas'ūd.

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“***I don't like the sunset! »*** (Les bestiaux, 76).
{چ چ چ چ} [: ماعنلأا ةروس
76
]
So beware of the Jews about your
religion. He also said: There will come a time when people
will practice prayer, fasting and pilgrimage. Yet if
you shoot at an arrow, whoever is hit will not be able to
to be unholy or hypocritical because (1 associationism is more
discreet as the footsteps of ants on a black rock in one
dark night. This will be due to the denial of their *Allah* and his
qualification by delimitation and precariousness.
880 - Ar-Rabī 'reported having been informed that' Ibn
Mas'ūd and Al-Dhaḥḥāk 'Ibn Muzāḥim performed the
verse which says:
"He established himself on the Throne" (Les Limbes, 54)
{گ ک ک ک} [: فارعلأا ةروس
54
]
claiming that *Allah* has established himself beyond the throne
and of all things and that then these have submitted and
are lowered to Him (2). When the Arabs say:
life " *Istawat* " to such, they hear that life has smiled on him,
that his affairs are arranged as he wishes. *Istawā* in
1) Because in some copies, but the meaning is clear in both copies.
2) Manuscript *(Kha)* , humble oneself.

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the following examples of use mean: to seize and to appropriate. Thus we say: A man *Istawā 'alā* (himself seized) of Iraq and Ḥijāz. Or, such an *Istawā 'alā* (seized) the good of another and so on.

Note:

However, there may be some question on the interpretation of ambiguous verses and on the way we argued their meanings.

Among these verses we can cite:

"The Most Merciful Allahx has established himself on the Throne" (Ṭaha, 5).

{ژ ژ ژ ڑ ڈ} [: هطةروس

5

]

"And that your Lord will come as well as the angels, rank for rank ” (dawn, 22).

{

د

ئو ئه ئه ئا ئا} [: رجفلا ةروس

22

]

"May their hands be chained" (the tray served, 64). {ئا} [: ةدئاملا ةروس

64

]

"That which I created with My two hands" (Ṣād, 75)

{ٻ ٻ ٹ ٹ} [: ص ةروس

75

]

and so on from the verses that we have, of course, explained as well as others similar above, in us

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based on the traditions of the Prophet of *Allah* , may *Allah* bless him and greet him, his companions and their successors in the path of good.

But, if the next question came to us asked, namely: What is the proof of the validity of your interpretation, and what is the argument that illustrates it in the Quran and intelligible language, knowing that *Allah is* addressing us in a language that is intelligible to us. Otherwise the terms like *Istiwā '* (establishment on the Throne), the Hand, the eye, etc… would be absurd. Their meaning must therefore to be, necessarily, the one we understand?

We will say in response to this question: All that the subject of this question concerns the verses ambiguous that cannot be understood, through the meaning apparent and direct. Because it turns out that the same text includes various meanings. Hence the need to clarify them and specify their contexts.

The Prophet, may *Allah* bless him and greet him, said: “Every word has two interpretations. Interpret, then, the words in the best way "

It is also said: Man will not know how to become educated in religion until he knew different interpretations of the Koran.

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Al-Ḥasan said: Learn (1) the Arabic language and elocution. We say, there is not a word that does not have a face and a reverse, an apparent aspect and another hidden, is that we call "ambiguous words" whose term remains the same, while the meaning changes depending on the context. We let's say, so, in response to that, hoping that *Allah* guides us and preserves us from error:

verse where *Allah* said:
"The Most Merciful Allahx has established himself on the Throne"
(Ṭaha, 5), {ڑ ڑ ڑ ڑ ڈ} [: ھط ةروس
5
]
We adopt the interpretation made by 'Abd Allah
'Ibn' Abbās, 'Ibn' Umar, al-Ḥasan and Mujāhid according to
which: The mention, praise, glory and greatness of
Allah , may he be exalted, are exalted. *Allah* being many
more Augustus (2) than the equals and analogues that
the assimilationist attributed to Him.
Ibn 'Umar, as has been mentioned earlier in the tradition
relating to the Rock of Jerusalem, had trembled with horror (3)
when he heard *Allah* qualify by the disappearance and the
parity. He said: These are the words of the enemies of *Allah*

1) Manuscript *(Kha)* , learn.
2) Manuscript *(Kha)* , the assimilationists.
3) Manuscript *(Kha)* , for fear.

---

namely the Jews. We described their lies more-
high.
Everything we have reported in these traditions
as interpretations are found in the use of language.
Thus, we say: Such an *Istawā 'alā* l'Irāq: to say
that he holds authority and power over Al-'Irāq. Such
Istawā : has seized the property of another and has it
appropriate. Such an *Istawā* : has settled comfortably on
his bench or in his seat. When someone stands
inclined then stands up, we say about it: *Istawā* , for
say he stood straight after being tilted. Such
" *Istawā* " with Tel means that they agree in qualities and
in attributes.
Since this word " *Istawā* " has
several probable meanings, and that the Prophet, that

Allah bless him and greet him, said: "Adopt the best interpretations to which the words lend themselves ", we can say that the verse: "On the Throne is established" (*Istawā*) must wear one of the two directions following: Either what affirms 'Ibn' Abbās, 'Ibn' Umar, al-Ḥasan and Mujāhid, namely the exaltation of the mention of *Allah* and the establishment of His glory and His dominion, or either this what affirm the Jews as

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anthropomorphisms, claiming that: when *Allah* completed the creation of the heavens and the earth, He sat on the Throne, put one thigh on the other and rested. Now, *Allah* has them denied saying:

"Without, however, that fatigue affects us!" " (Qāf, 38)

{چ چ چ ڇ ڇ ڇ ڇ ڍ ڍ ڌ ڌ ڎ} [: ق ةروس

38

]

and saying again:

"Nothing that is likeness to Him" (the consultation, 11)

{ٹ ٹ ٹ ٹ ڈ ڈ} [: بروشلا ةروس

11

]

etc ... The Jews had attributed qualities to *Allah* peculiar to creatures such as fatigue, weariness and weakness. May *Allah* punish them wherever they are.

If, moreover, we consider only the verse:

"On the Throne is established" (Ṭaha, 5)

{ڑ ڑ ژ ژ ڈ} [: هط ةروس
5
]
must be understood in the anthropomorphic sense,
like a man who settles in his seat, we will have to
also admit that the verse:
"He then established himself in the sky" (the details, 11),
{ې ۆ ۆ و} [: تلصف ةروس
11
]

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means that *Allah* bows (1). Now, *Allah* is good
above it all. To him transcendence. Hence this
qualification and this interpretation prove to be in vain and
void because of their flaws. Thus, is confirmed
the affirmation of 'Ibn Mas'ūd and of' Ibn 'Umar and is invalidated
that of Jewish anthropomorphists.
On the other hand, if we admit that the establishment =
Istawā ' is as anthropomorphists understand it, it
will be mandatory to admit the attributes of contact,
delimitation and finiteness about *Allah* . Now, this will be in
contradiction with the verse where *Allah* said:
"Nothing that is likeness to Him" (the consultation, 11).
{ٹ ٹ ٹ ڈ} [: بروشلا ةروس
11
]
And, if we admit this anthropomorphism, in the
verse which says:

1) To have said the inclination and the turning that is to say towards the sky and if it is allowed to understand the meaning of the inclination quoted in the verse ***"The Most Merciful established himself on the throne ”*** (Ṭaha, verse no. 5) as it is claimed for the assimilationists, to sit on the throne, we will adapt the same meaning of the verse ***"He then established himself towards the sky ”*** (the details, n ° 11) in a revolving movement toward the sky. So it turns out that the proposed interpretation is wrong. And Allah is the more learned.

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"No one-on-one, whether it's fourth or
at five, let it be sixth neither less than that nor more,
that he is not with them ” (the litigator, 7),

{ﯾ ﭽ ﭾ ﭿ ﮀ ﮁ ﮂ ﮃ ﮄ ﮅ ﮆ ﮇ ﮈ ﮉ ﮊ ﮋ ﮌ ﮍ ﮎ ﮏ ﮐ ﮑ ﮒ ﮓ ﮔ ﮕ ﮖ ﮗ ﮘ ﮙ ﮚ ﮛ ﮜ ﮝ ﮞ ﮟ ﮠ ﮡ ﮢ ﮣ ﮤ ﮥ ﮦ ﮧ ﮨ ﮩ ﮪ ﮫ ﮬ ﮭ ﮮ ﮯ ﮰ ﮱ ﯓ ﯔ ﯕ ﯖ ﯗ ﯘ ﯙ ﯚ ﯛ ﯜ ﯝ ﯞ ﯟ ﯠ ﯡ ﯢ ﯣ ﯤ ﯥ ﯦ ﯧ ﯨ ﯩ ﯪ ﯫ ﯬ ﯭ ﯮ ﯯ ﯰ ﯱ ﯲ ﯳ ﯴ ﯵ ﯶ ﯷ ﯸ ﯹ ﯺ ﯻ ﯼ ﯽ ﯾ ﯿ ﰀ ﰁ ﰂ ﰃ ﰄ ﰅ ﰆ ﰇ ﰈ ﰉ ﰊ ﰋ ﰌ ﰍ ﰎ ﰏ ﰐ ﰑ ﰒ ﰓ ﰔ ﰕ ﰖ ﰗ ﰘ ﰙ ﰚ ﰛ ﰜ ﰝ ﰞ ﰟ ﰠ ﰡ ﰢ ﰣ ﰤ ﰥ ﰦ ﰧ ﰨ ﰩ ﰪ ﰫ ﰬ ﰭ ﰮ ﰯ ﰰ ﰱ ﰲ ﰳ ﰴ ﰵ ﰶ ﰷ ﰸ ﰹ ﰺ ﰻ ﰼ ﰽ ﰾ ﰿ ﱀ ﱁ ﱂ ﱃ ﱄ ﱅ ﱆ ﱇ ﱈ ﱉ ﱊ ﱋ ﱌ ﱍ ﱎ ﱏ ﱐ ﱑ ﱒ ﱓ ﱔ ﱕ ﱖ ﱗ ﱘ ﱙ ﱚ ﱛ ﱜ ﱝ ﱞ ﱟ ﱠ ﱡ ﱢ ﱣ ﱤ ﱥ ﱦ ﱧ ﱨ ﱩ ﱪ ﱫ ﱬ ﱭ ﱮ ﱯ ﱰ ﱱ ﱲ ﱳ ﱴ ﱵ ﱶ ﱷ ﱸ ﱹ ﱺ ﱻ ﱼ ﱽ ﱾ ﱿ ﲀ ﲁ ﲂ ﲃ ﲄ ﲅ ﲆ ﲇ ﲈ ﲉ ﲊ ﲋ ﲌ ﲍ ﲎ ﲏ ﲐ ﲑ ﲒ ﲓ ﲔ ﲕ ﲖ ﲗ ﲘ ﲙ ﲚ ﲛ ﲜ ﲝ ﲞ ﲟ ﲠ ﲡ ﲢ ﲣ ﲤ ﲥ ﲦ ﲧ ﲨ ﲩ ﲪ ﲫ ﲬ ﲭ ﲮ ﲯ ﲰ ﲱ ﲲ ﲳ ﲴ ﲵ ﲶ ﲷ ﲸ ﲹ ﲺ ﲻ ﲼ ﲽ ﲾ ﲿ ﳀ ﳁ ﳂ ﳃ ﳄ ﳅ ﳆ ﳇ ﳈ ﳉ ﳊ ﳋ ﳌ ﳍ ﳎ ﳏ ﳐ ﳑ ﳒ ﳓ ﳔ ﳕ ﳖ ﳗ ﳘ ﳙ ﳚ ﳛ ﳜ ﳝ ﳞ ﳟ ﳠ ﳡ ﳢ ﳣ ﳤ ﳥ ﳦ ﳧ ﳨ ﳩ ﳪ ﳫ ﳬ ﳭ ﳮ ﳯ ﳰ ﳱ ﳲ ﳳ ﳴ ﳵ ﳶ ﳷ ﳸ ﳹ ﳺ ﳻ ﳼ ﳽ ﳾ ﳿ ﴀ ﴁ ﴂ ﴃ ﴄ ﴅ ﴆ ﴇ ﴈ ﴉ ﴊ ﴋ ﴌ ﴍ ﴎ ﴏ ﴐ ﴑ ﴒ ﴓ ﴔ ﴕ ﴖ ﴗ ﴘ ﴙ ﴚ ﴛ ﴜ ﴝ ﴞ ﴟ ﴠ ﴡ ﴢ ﴣ ﴤ ﴥ ﴦ ﴧ ﴨ ﴩ ﴪ ﴫ ﴬ ﴭ ﴮ ﴯ ﴰ ﴱ ﴲ ﴳ ﴴ ﴵ ﴶ ﴷ ﴸ ﴹ ﴺ ﴻ ﴼ ﴽ ﴾ ﴿ ﵀ ﵁ ﵂ ﵃ ﵄ ﵅ ﵆ ﵇ ﵈ ﵉ ﵊ ﵋ ﵌ ﵍ ﵎ ﵏ ﵐ ﵑ ﵒ ﵓ ﵔ ﵕ ﵖ ﵗ ﵘ ﵙ ﵚ ﵛ ﵜ ﵝ ﵞ ﵟ ﵠ ﵡ ﵢ ﵣ ﵤ ﵥ ﵦ ﵧ ﵨ ﵩ ﵪ ﵫ ﵬ ﵭ ﵮ ﵯ ﵰ ﵱ ﵲ ﵳ ﵴ ﵵ ﵶ ﵷ ﵸ ﵹ ﵺ ﵻ ﵼ ﵽ ﵾ ﵿ ﶀ ﶁ ﶂ ﶃ ﶄ ﶅ ﶆ ﶇ ﶈ ﶉ ﶊ ﶋ ﶌ ﶍ ﶎ ﶏ ﶐ ﶑ ﶒ ﶓ ﶔ ﶕ ﶖ ﶗ ﶘ ﶙ ﶚ ﶛ ﶜ ﶝ ﶞ ﶟ ﶠ ﶡ ﶢ ﶣ ﶤ ﶥ ﶦ ﶧ ﶨ ﶩ ﶪ ﶫ ﶬ ﶭ ﶮ ﶯ ﶰ ﶱ ﶲ ﶳ ﶴ ﶵ ﶶ ﶷ ﶸ ﶹ ﶺ ﶻ ﶼ ﶽ ﶾ ﶿ ﷀ ﷁ ﷂ ﷃ ﷄ ﷅ ﷆ ﷇ ﷈ ﷉ ﷊ ﷋ ﷌ ﷍ ﷎ ﷏ ﷐ ﷑ ﷒ ﷓ ﷔ ﷕ ﷖ ﷗ ﷘ ﷙ ﷚ ﷛ ﷜ ﷝ ﷞ ﷟ ﷠ ﷡ ﷢ ﷣ ﷤ ﷥ ﷦ ﷧ ﷨ ﷩ ﷪ ﷫ ﷬ ﷭ ﷮ ﷯ ﷰ ﷱ ﷲ ﷳ ﷴ ﷵ ﷶ ﷷ ﷸ ﷹ ﷺ ﷻ ﷼ ﷽ ﷾

(concerning the omnipresence of *Allah* with the people.
what right do they allow themselves to interpret the verse
of establishment on the Throne, according to the apparent meaning
intelligible, while they reject the interpretation of the verse
relating to the omnipresence of *Allah* , according to the apparent meaning and
intelligible (1).

36) - From the verse where *Allah* , may he be exalted, said: *"Can it be that your Lord brings down from heaven on us a served platter? "* (The plateau served, 112)

adversaries. Assimilationists admit the exegesis of his divine word, whether exalted ***"No tete a tete à trois, let it be fourth"*** (the litigator, n ° 7) that it is about his presence, that he is exalted, due to his absolute knowledge and not to his physical existence. But, they did not advance this explanation to explain its divine word, let him be exalted. But, they claim ***"He then settled down to the sky "*** (the details, n ° 11), another explanation due to their illusions. Knowing that they adopted the meaning of knowing for the first verse without supporting documents which pushes to accept it. So they must align with the same interpretation in the case of the second verse.

1) With you.

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{ﭐﭑ ﭒ ﭓ ﭔ ﭕ ﭖ ﭗ} [
: ةدئاملا ةروس
112
]

881 - As for your questioning about the words the apostles say to Jesus, may *Allah* bless him and greet him, in the verse where *Allah* said:

"Can it be that your Lord sends down from heaven on us a platter served? " (The served tray, 112)

{ﭐﭑ ﭒ ﭓ ﭔ ﭕ ﭖ ﭗ} [
: ةدئاملا ةروس
112
]

and you said this proves that *Allah* is in heaven and not on earth and that, therefore, He is not

the Throne - for the apostles asked that this table be
come down from heaven and not from the throne. Our replica will be the
next: if this verse showed that *Allah* was in heaven
and not on the earth, the words addressed by the Israelites to
Moses, in this verse:
"Pray therefore for us your Lord that He
so what the earth grows with its vegetables and
cucumbers ” (the cow, 61),
{ﮫ ﮬ ﮭ ﮮ ﮯ ﮰ ﮱ ﯓ} [: ةرقبلا ةروس
61
]
would mean that *Allah* is on Earth and not in Heaven
since the act of bringing out of the earth and the act of
to descend from the sky involve the same thing. However, in
About the apostles, nothing says that *Allah* is in heaven without being
on Earth too. Because *Allah* decides things as He wishes.

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He decides that some come from the sky and that others
come from Earth, at His will. Being the Creator of everything
as He is the Manager, may His majesty be exalted, may
His names be sanctified and His mention exalted.
If the apostles had asked that the table should
to have come down to them from heaven, it is because
the expression "from the sky", better shows the meaning (1)
that it is a creation, make their request more worthy
to be answered and shows more clearly that the object of the
request is a divine sign. Moreover, this shows that they
ask something that no human creature would know
claim to be able to perform, whether it is a magician or
of a wizard. From there the apostles wanted *Allah* to
realizes something no creature can claim
to be able to achieve.
There is no evidence that the Creator is found, during a

creation, exclusively at the place where it occurs.
Otherwise, the Israelites' demand of Moses, may *Allah* greet him,
to bring vegetables out of the Earth ..., would mean that
Allah is exclusively on Earth.

1) Manuscript *(Kha)*, from verse.

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Likewise, the request made by Thamūd, people of
Ṣāliḥ, may *Allah* salvation, to bring them out of them a
camel of a rock, would mean that *Allah* is there and is
not elsewhere. Which is absurd, for *Allah is* carrying out His
will by his generosity and favors, from where he wills,
without being subject to ceasing to be in a place (1) to
find in another.

37) From the verse where *Allah* , may he be exalted, said:
"And we will go to the work that they
will have worked and then we will dust it
scattered " (discernment, 23)

{ﭺ ﭻ ﭼ ﭽ ﭾ ﭿ ﮀ ﮁ ﮂ ﮃ} [: ناقرفلا ةروس
23
]

882 - We will go straight (*Qadimnā*) in the above verse
above means (We will take care of the work,…).
Mujāhid and Al-Ḥasan interpreted it in the same way.
Thus, it is inadmissible that it is a question of parity. If, by
elsewhere, it is admitted that " *Qudūm"* is assimilated to the coming
from a man to a place where he was not, it will be obligatory
to admit that the arrival is done by walking or on a

1) To have said without ceasing to exist means in a perpetual way or the meaning
willed that Allah, may he be exalted, to act without leaving a void in space, that is
say without moving.

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mount or other means of movement. Now, *Allah*

is so much above that.
Finally, if we admit that the "descent" cited in the verse of the provided table implies the parity of *Allah* , one will have to admit, also, that in this verse: ***"And He did descend, for you, from the cattle, in eight pairs ”*** (the groups, 6),
{پ پ پ ڀ ڀ ٺ} [: رمزلا ةروس
6
]
the descent (*an-Nuzūl*) implies, also the moving from one place where we are to another where we are was not. Which is absurd about *Allah* .

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End of the third part of the classified collection. He will be followed by the fourth volume, please Allah, may he be exalted.

Al-JĀMI 'A ṣ - Ṣ A Ḥ Ī Ḥ

The authentic collection

Musnad Al-'Imām Ar-Rabī '' Ibn Ḥ abīb

Classified by

Shaykh Abū Ya'qūb Al-Wārjalānī

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Under the direction of:

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FOURTH VOLUME

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In the name of *Allah* , the Most Merciful *Allah* x, the All-Clement

The version of Abū Sufyān Ma ḥ būb Ibn 'Ar-Ra ḥ īl, after Ar-Rabī 'Ibn Ḥ abīb An addition of classification

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883 - Abū Sufyān reported, according to Ar-Rabī " Ibn Ḥabīb, after 'Abd-' Ar-Raḥmān 'Ibn Ḥarmala, after Sa'īd 'Ibn Al-Musayyab as the Prophet, may *Allah* the

bless and greet him, said: "No one leaves the mosque after the call to prayer on Friday without it being hypocrite, unless it is an individual, who has been forced to go out due to a pressing need that matters return to pray ”(1).

884 - The Prophet, may *Allah* bless him and greet him, says: “Friday is the master of days. It is the day witness, the day of 'Arafa' (2).

885 - Ar-Rabī 'reported from Muḥammad' Ibn 'Umayr Al-'Abdī, according to' Abū Hurayra, that the Prophet, may *Allah* bless him and greet him, said: "Verily, the man's modesty can only add to his elevation. So be modest so that *Allah* may *exalt* you. Likewise,

1) Quoted by the author of “ *Kanz Al-'Ummāl* ”, volume 7/21027 in these terms: “No one leaves the mosque after the call to prayer, on Friday without it being hypocritical. Unless it is an individual, who has been forced to leave following a urgent need and who intends to return to pray ”. He added that it has been reported by 'Abū Ash-Shaykh in the call to prayer after Sa'īd' Ibn Al-Musayyab and after 'Abu-Hurayra.

2) Quoted in a similar way by the author of " *Kanz Al-'Ummāl* ", volume 7/21038 - 21067 - 21070 - 21071. He added that he is quoted by Ash-Shāfi'ī, 'Aḥmad' Ibn Ḥanbal, Al-Bukhārī in History, after Sa'd 'Ibn' Ubada and Ṭabarānī after 'Ibn' Umar, 'Ibn Shayba and' Aḥmad 'Ibn Ḥanbal and' Ibn Sa'd, 'Ibn Qāni', Ṭabarānī after 'Abī Lubāba Al-Badrī; Al-Ḥākim and Al-Bayhaqī in “ *Shu'ab Al-'Īmān* ” after 'Abū-Hurayra.

forgiveness can only be added to the power of man. Forgive therefore that *Allah* may make you mighty. Alms, finally, can, of course, only be added to abundance of goods. So give alms so that *Allah* grant you His Mercy ”(1).

886 - Ar-Rabī 'reported, from' Āmir 'Ibn Wā'il, according to Rabī'a, that 'Ibn Mas'ūd (2) said: The false testimony is considered in the same way as associationism. He then recited this verse: ***"Refrain therefore from the defilement of idols, and refrain from lying ”*** (the pilgrimage, 30) (3).

{
ﺩﺩ
ﺋﯗ ﺋﻮ ﺋﻪ ﺋﻪ ﺋﺎ ﺋﺎ} [: ﺟﺤﻼ ﺓﺭﻭﺱ
30
]
[1]) Reported by Muslim, chapter: virtue, 69; At-Tirmiẓī, chapter: virtue, 82; Ad-Dārimī, chapter: Legal alms (*Zakāt*), 34 and Mālik in *Al-Muwa ṭṭ a '* , chapter: almsgiving, 12 in these terms: “legal almsgiving has never contributed to decrease a sum of the good. Allah, forgiving a servant only uplifts him to a rank of dignity. Anyone as long as he is modest towards Allah, Allah will raise his rank ”, The expression is in Muslim after 'Abū-Hurayra. He was also reported by 'Ibn Māja, chapter: asceticism, 16 in these terms: “Whoever be modest towards Allah, let him be exalted, hardly a degree, Allah will raise it thanks to this act, a degree. But, whoever is proud, hardly a degree, Allah lowers it for this act, a degree until he positions it at the bottom of the ranks ”according to 'Abī Sa'īd.

[2]) Ar - Rabī 'after' Ibn Mas'ūd. Manuscript “ *Kha* ”'Āṣim instead of' Amir.

[3]) Reported by 'Aḥmad' Ibn Ḥanbal in his Collection, volume 4/178 - 233 - 321…, volume 5/36 - 38; 'Abū Dāwūd, chapter: judgments (*' Aqdhiya*), 15 and 'Ibn Māja, chapter: the judgments (*'Aqdhiya*), 32 in these terms: “the *falsified* testimony, is equivalent to the act of associationism ”. Then he read this verse: " ***And abstain you of the word of lies, sincere towards God, not associating anything with Him ”*** (the pilgrimage, 30 - 31). According to Khuraym 'Ibn Fātik Al-Asdī.

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887 - Ar-Rabī 'reported, according to Al-'A'mash, after Sālim 'Ibn Ṣafwān, after Juwaysha' Ibn Al-Ḥurr, according to 'Abū Ẓarr, may the Prophet, *Allah* bless him and salute, said: "There are three kinds of individuals to whom *Allah* will not speak or give the slightest consideration, on the day of Resurrection and to which He will inflict painful punishment, in this case the one who uses false oaths to sell his merchandise; the one who leaves dragging her dress out of pride and the one who reproaches donations that he did ”([1]).

888 - Ar-Rabī 'reported that Mujāhid has said: Whoever observes two virtues, *Allah* preserves for him the integrity of his fast. It's about refraining from slander ([2]) and lying.

889 - Ar-Rabī 'reported ([3]) that' Ibn Mas'ūd ([4]) a

says: Sorrow and sadness arise from doubt as

1) Reported by 'Aḥmad' Ibn Ḥanbal, tome 2/235 - 480, tome 5/148 - 158 - 172 …; Al-Bukhārī, chapter: Al- *Musaqāt* , 10, the testimonies, 22; judgments (*'Aqdhiya*), 48; uniqueness, 24 .; 'Abū Dāwūd, chapter: sales, 60; clothes, 25; An-Nasā'ī, chapter: Legal alms (*Zakāt*), 69 - 77; sales, 5; 'Ibn Māja, chapter: businesses, 30; holy war (*Al-Jihād*), 42 and Ad-Dārimī, chapter: sales, 63.

2) Manuscript *(Kha)* , slander.

3) Manuscript *(Kha)* , at.

4) To have said after 'Ibn Mas'ūd in some copies. In another copy, after 'Abī Mas'ūd. The first quoted is 'Abd Allah' Ibn Mas'ūd. The second is' Uqba 'Ibn' Umar Al-Badrī.

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that joy and gaiety (1), they come from certainty and of hope.

890 - Ar-Rabī 'reported that' Abū Hurayra said: “Fāṭima went to the Prophet, may *Allah* bless him and greet him. He said to her: “O my daughter! Work for the salvation of your soul because I can do nothing for you with *Allah* " **(2).**

891 - Ar-Rabī " Ibn Ḥabīb reported that 'Abū Muḥammad (3) asked 'Ibn' Umar: Since my stay in Madinah will last eight or nine months, how should i pray? 'Ibn' Umar said to him: You must do two *Rak'āt* unless you are praying with a group of sedentary.

1) Manuscript *(Kha)* , sedition.

2) Reported by 'Aḥmad' Ibn Ḥanbal in his collection, volume 1/206; Al-Bukhārī, chapter: the commandments, 11, the exegesis of sura 26/2; An-Nasā'ī, chapter: the commandments, 6 and Ad-Dārimī, chapter: the servitudes (*Riqāq*), 33 in these words: “Oh! People from Quraysh, save yourself to Allah because I do not bring you nothing from Allah. Oh ! People of 'Abd Munāf, I won't be you not useful to Allah. Oh 'Abbās' Ibn' Abd Al-Muṭṭalib! I will not serve you nothing with Allah. Oh ! Ṣafiya Bint 'Abd Al-Muṭṭalib I will not serve you anything with Allah. Oh ! Fāṭima, the daughter of Muḥammad, I will not serve you anything near of Allah ”according to 'Abū Hurayra.

3) Having said 'Abū Muḥammad, it is about Mas'ūd' Ibn 'Aws' Ibn Zayd 'Ibn' Asram 'Ibn Zayd Ibn Tha'laba' Ibn 'Uthmān' Ibn Mālik 'Ibn An-Najjār and it is claimed that he is Mas'ūd 'Ibn Zayd' Ibn Sabī 'from the *Shām* people . Al-Wāqidī and some of those who lived through Badr's reign. On the other hand, 'Ibn' Isḥāq did not mention him among them. Others cited him among the Companions.

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892 - Ar-Rabī 'reported that' Ibn 'Umar said:
Anyone who dies not having completed the pilgrimage well
that he was well and lived well, will be
marked, between the eyes, with the sign of infidelity on the day of the
Resurrection. 'Ibn' Umar then recited this verse:
"And whoever disbelieves, then Allah truly is,
safe from the worlds "
(the family of 'Amrān, 97).
{ۇ ۋ ۈ ۇ ۆ ۆ ۇ ۇ} [: نارمع لآ ةروس
97
]
893 - Ar-Rabī " Ibn Ḥabīb reported, according to
Mujāhid, that 'Ibn' Umar said: The Prophet, may *Allah* the
bless and greet him, forbidden to shave the hair of
partially (1) (2).
894 - Ar-Rabī " Ibn Ḥabīb reported, according to
Yaḥyā 'Ibn' Amir, that 'Attāb' Ibn Usayd said: The
Prophet, may *Allah* bless him and greet him, sent me in
mission by telling me: "Go to the tribe of *Ayla* for their
prohibit four practices: the conclusion of a sale of which

1) *Al-Qaza '* means he shaves the boy's hair leaving some sides
scattered as they are. It seems that such and such an act resembles the positioning of
clouds. When the clouds are scattered so that they are neither condensed nor
about to rain, after 'Abū' Isḥāq.

2) Reported by 'Aḥmad' Ibn Ḥanbal in his collection, volume 2/4 - 39 - 55…; Al-
Bukhārī, chapter: clothing, 72; Muslim, chapter: clothing, 113; 'Has drunk
Dāwūd, chapter: walking, 14. Narrated by An-Nasā'ī, chapter:
ornament, 5 - 85 and 'Ibn Māja, chapter: clothing, 38.

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we have not received the delivery, the profit from the sale of a
property that has not yet passed into our possession, the sale
conditioned by another sale, and the conditioned sale
by the loan of a good ”(1).
895 - Ar-Rabī 'reported that' Ibrāhīm said: I

would not like to abandon the prayer of " *Watr* ", would it be for red camels.

896 - Ar-Rabī 'reported, from' Abū Hurayra that the Prophet, may *Allah* bless him and greet him, urged a man saying to him: "Take advantage of five things before occurrence of five more: Enjoy your youth before your old age, your health before your illness, your ease before your poverty, your hobbies before your occupation and your life before your death ”(2).

897 - Ar - Rabī ' ' Ibn Ḥabīb reported that Bilāl 'Ibn Sa'īd said: Oh how many joyful ones will be embarrassed and oh

1) Narrated in a similar way by Al-Bukhārī, chapter: sales, 73; At-Tirmiẓī, chapter: sales, 19; An-Nasā'ī, chapter: sales, 60 - 71 - 72; Ad-Dārimī, chapter: sales, 26 and Mālik, chapter: sales, 69. Reported by 'Aḥmad,' Ibn Khuzayma and Al-Ḥākim and corrected him in these words: "the Messenger of Allah forbids to attach a deed of sale to a deed of credit, to present two conditions both in a deed of sale and to provide for a gain as long as it is not guaranteed".

2) Narrated by At-Tirmiẓī, chapter: asceticism, 25. It was quoted by the author of “ *Kanz Al-'Ummāl* ”, volume 15 / 43490. Narrated by Al-Hākim, in ' *Al-Mustadrak* , volume *4/306* and it is on the condition of *A* ṣ - Ṣ *a* ḥ *ī* ḥ *ayn* . Al-Manawī said in *Al-Faydh* , volume *2/16* ; Al-Bayhaqī in " *Shu'ab Al-'Īmān* " after 'Ibn 'Abbās; 'Aḥmad' Ibn Ḥanbal in asceticism; 'Abū Nu'aym in *Al-* Ḥ *ulya* and Al-Bayhaqī in “ *Shu'ab Al-'Īmān* ” after 'Amru' Ibn Maymūn.

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how many seduced are not aware that they are. Woe to him who runs unconsciously at his peril, who does nothing but eat, drink and laugh while his destiny will be part of the fuels of the fire ”.

898 - 'Abū-Sufyān reported that Jābir' Ibn Zayd came one day to 'Ā'isha, may *Allah* be pleased of her, and began to ask her questions on subjects that no one before (1) had asked him. He has it questioned, in fact, on how the Prophet, that *Allah* bless him and greet him (2), did it during the sexual act. Her forehead (3) dripping with sweat, she said: You can me question, my son. Then she added: Where are you from? He

1) Having said before, in the copy of Al-Quṭb, that no one asked him

this question to such an extent that he questioned her about the accomplishment of the sexual act by the Prophet, may *Allah* bless and greet him, on the correctness of the version which is clear and crisp.

[2]) To have raised the question of the accomplishment of the sexual act due to the Prophet, may *Allah* bless and greet him etc. ... means the preparations for the sexual act because they are part of such act. It is for this reason that it is permissible to wonder about subject as cited by scholars in their writings. It is in this context that Our Master Al-Quṭb, may *Allah* be merciful to him, wrote his version, contrary to what has been claimed by a whistleblower in bad faith and who believed have found a loophole that allows him to criticize in bad faith this imminent Master who enjoys the recognition of his authority by the community concerning his reliability and insight as his act of pointing out all the details of the version returns to his perseverance to point out even the small details of the tradition prophetic so that it transmits all the data without omitting any. And it is no wonder that his imminent collection which is the first to regroup the traditions in general. It has reached about ten voluminous volumes. We spread over this phenomenon on the occasion of the commemoration of 'Abī Al-'Ash'ath' Abū 'Isḥāq.

[3]) Manuscript *(Kha)*, the pronoun returns to Jābir 'Ibn Zayd.

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says: From an eastern country called ([1]) 'Umān. 'Has drunk Sufyān added that 'Ā'isha then said to Jābir something that I did not hold back. But, I believe she told him: The Prophet, may *Allah* bless him and greet him, made me mention, once; or he had said something to her similar.

899 - Abū Sufyān reported that 'Azūr, an inhabitant of 'Umān and one of the virtuous "Shaykh" among the Muslims, said: Women of 'Umān asked see 'Ā'isha, may *Allah* be pleased with her. 'Ā'isha accepted to receive them. They went to their homes and have it greeted ([2]). She said to them: Who are you ([3])? They said: We are people of 'Umān. 'Azūr said:' Ā'isha their said: I heard my beloved, may *Allah* greet him, say: “Many ([4]) are people of 'Umān who drink from my pool. 'Abū Sufyān reports having been informed that Syrian women went to ʿĀ'isha, may *Allah* be satisfied with her. She asked them where they are from come? These women replied: From Syria. 'Abū Sufyān a said: Then ʿĀ'isha said to them: Are you women who

[1]) Manuscript *(Kha)*, to him.
[2]) They say they greeted her. In many copies, she greeted them. So,
salvation suggests an act of joy and friendship. Allah is the most learned.
[3]) Who are you? In some copies, where are you from?
[4]) Manuscript *(Kha)*, that they are numerous.

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frequent the Hammâms. So these women kept
silence.

900 - Abū Sufyān reported having been informed that
one of Mu'āwiya 'Ibn' Abī-Sufyān wives
returned to 'Ā'isha, may *Allah* be pleased with her. He said:
'Ā'isha was sitting on a leather cushion. She turned
towards a corner of the room and drew towards it a bowl where there is
had bread that she cut into small pieces and took it
soaked in milk. Then she invited Mu'āwiya's wife to
eat. The latter smiled and said: O Mother, what we
let's eat is now better than that. So 'Ā'isha, that
Allah be pleased with her, heaved a sigh and said: "The
Prophet, may *Allah* bless him and greet him, died without
have never had enough of this dish ([1]). And she has
added: The Prophet, may *Allah* bless him and greet him, is
died without ever having eaten barley bread at its end ([2]),
that is, twice ([3]).

901 - Abū Sufyān related that 'Abd-Al-Mālik to him
said he heard Ḥammād ([4]) 'Ibn Isḥāq Al-Khawārizmī
say: When this verse "Fear a temptation which

[1]) Manuscript *(Kha)*, from what you have just seen.
[2]) Manuscript *(Kha)*, the wheat
[3]) Manuscript *(Kha)*, the explanatory term " *'Ay* ", does not exist.
[4]) Manuscript *(Kha)*, one quotes Jamīl.

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will not especially reach those of you who have
prevaricated ”(the remains, 25) was revealed, 'Abū Bakr,
'Umar,' Alī and 'Uthmān were with the Prophet, may *Allah*

bless him and greet him. 'Abū Bakr said: Where would I be, then oh Prophet? He said to her: "Under the earth". 'Umar stood up and said: And I, where would I be, O Prophet? He said to her: "Under the Earth ". Then 'Uthmān stood up before saying: And I, oh Prophet where would I be? The Prophet said to him: "It is by you that this sedition will begin and spread ". So, 'Alī got up, at that moment and said: And I, O Prophet where would I be, then? The Prophet said to him: "You will be the head of sedition, you will be its leader and its leader. You will be there dragged along like a camel dragged by the rope ".

In addition:

902 - Imām 'Aflaḥ' Ibn 'Abd-Al-Wahhāb, whom *Allah* be pleased with them, related that he is quoted (1) in a book he had from (2) Abū Ghānim Al-Khurāsānī, composed by 'Abū Yazīd Al-Khawārizmī and dealing with conduct where

1) Manuscript *(Kha)* , from.

2) Manuscript *(Kha)* , from.

the latter attributed the Ḥ *adīth* to the Prophet, may *Allah* the bless and greet him.

He reported that an allied man (*'Al-'An ṣ ār*) found a saber (1) belonging to his brother, on sale at market. He asked the seller, then, where did this come from? He replied: It fell to me in a lot of the booty. The ally (*Al-An ṣ ārī*) made him appear before the Prophet, may *Allah* the bless and greet him. So the seller told the story of this sword and how it returned to its possession (2).

The Prophet, may *Allah* bless him and greet him, said: Seek your spoils elsewhere than among the property of your brother.

903 - Al - Khawārizmī cited in his work that a man found a horse for sale at the market. They are informed about it. His owner told him: I got it in the lot that came back to me from a booty. The man went expose the matter to the Prophet, *Allah* bless him and

salutes, who said: "Muslims (3) must be united,
one defending the other ”(4).

1) Manuscript *(Kha)*, sells.
2) Manuscript *(Kha)*, for him.
3) Manuscript *(Kha)*, the word main does not exist.
4) Quoted by the author of " *Kanz Al-'Ummāl* ", volume *1/441* - 442 - 443 with in these words: “The Muslims are one force against the others. They are equal.
The inferior among them supports them. We do not kill a Muslim instead of disbeliever or someone who is without his protection ”. And he said: It was reported by 'Abd Al-Razzāq in the collection according to Al-Ḥasan the envoy; Al-'Askarī in the

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904 - Imām Aflaḥ related about the verse where *Allah* said:
"The fornicator only marries a fornicator, or a maker of Allahx. About the fornicator, she only marries a fornicator or a maker of Allahx ” (light, 3),
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by way of interpretation, a tradition that he attributes to the Prophet, may *Allah* bless and greet him, and in which he said: "The scourged fornicator does not marry than with a flagellated fornicator. Likewise, the fornicator flagellée marries only with its male counterpart: a flagellated fornicator. What is made illicit to believers ”. This is also the interpretation supported by Al-Ḥasan 'Ibn 'Abī- Al-Ḥasan Al-Baṣrī, asserting, however, that the mention of idolater has been *removed* from Ḥ *adīth* (1).
905 - The Imām reported that the Prophet, that *Allah* bless him and greet him, said: "The most learned of men is one who draws on the knowledge of others to increase

proverbs after 'Amr' Ibn Shu'ayb after his father after his grandfather and 'Ibn Māja in medicine, after Ma'qil' Ibn Yasār.
1) Narrated by 'Aḥmad' Ibn Ḥanbal, in collection, volume 2/324 and 'Abū Dāwūd, chapter: sexuality, 4, sura the light / 3.

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his own and who acquires to his advantage a knowledge that he does not did not know ”.

906 - The Imām also reported that the Prophet, that *Allah* bless him and greet him, said: according to another tradition going back to him: "O how many carriers of knowledge are not learned. And oh how many carriers to know the transmit to those who are more knowledgeable ”(1).

907 - According to the Imām, may *Allah* be pleased with him, this tradition goes back to the Prophet, may *Allah* bless him and greet him, through Jābir 'Ibn Zayd and according to which the Prophet, may *Allah* bless and greet him, did not never uttered the *Qunūt* in his prayer. It is the same for the first two Caliphs who had succeeded him (2).

908 - The Imām reported saying: I have been informed by Muḥammad 'Ibn Al-Ḥasan, after Muḥammad' Ibn 'Abbān' Ibn Ṣāliḥ Al-Qurashī, after Ḥammād 'Ibn Ibrāhīm, that 'Alqama and Al-Aswad' Ibn Yazīd had said: The Prophet, may *Allah* bless him and greet him, never pronounced the *Qunūt* in the Morning Prayer (*A* ṣ - Ṣ *ub* ḥ)

1) Narrated in a similar way by At-Tirmiẓī, chapter: science, 7; 'Has drunk Dāwūd, chapter: science, 10 and 'Ibn Māja in the introduction, 18, rituals, 76 in these words: "may Allah reward such a person who has listened to my word and assimilated. It happens that a carrier of jurisprudence does not do the case and another bearer of jurisprudence to someone who is more knowledgeable than him ”.

2) Reported by An-Nasā'ī, chapter: application, 32.

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until his death, except when he was at war with the idolaters. There he pronounced the *Qunūt* , during prayer, and hurled curses against them (1).

909 - The Imām reported, according to Muḥammad 'Ibn Al-Ḥasan, after Hishām 'Ibn' Abd Allah Al-Dastuwā'ī (2), according to Qatāda, according to 'Anas' Ibn Mālik, that the Prophet, may (3) *Allah* bless him and greet him, pronounced the

Qunūt (4) for a month immediately after the last *Rak'a* of prayer (5), throwing imprecations against a tribe Arabs. Then he left the *Qunūt* and did not have it. never practiced neither before nor after this time (6).

910 - The Imām narrated, according to 'Abū Ghānim Al-Khurāsānī, after Ḥātim 'Ibn Manṣūr. He said: One of our friends, trustworthy, reported to me, when I was in Egypt

1) Narrated by 'Ibn Māja from' Um Salma, chapter: the call to prayer, 145. He has said: "The Prophet, *Allah* bless him and greet him, prohibited the *Qunūt* during the prayer of *Al-Fajr* ".

2) Manuscript *(Kha)* , Ad-Dastuwā'ī

3) Manuscript *(Kha)* , that he.

4) Manuscript *(Kha)* , practiced *Qunūt* .

5) Manuscript *(Kha)* , the last.

6) Reported without surplus "Then he abandoned the *Qunūt* and he never had it practiced neither before nor after this time "by 'Aḥmad' Ibn Ḥanbal, in his collection authentic, volume 3/167 - 184 - 232…; Al-Bukhārī, chapter: *Al-Watr* , 7; *'I'ti ṣ ām* , 16; Muslim, chapter: mosques, 299 - 300; Al- Nasā'ī, chapter: the practice, 26; 'Ibn Māja, chapter: the call to prayer, 120 and Ad-Dārimī, chapter: the prayer, 216 in these terms: "The Messenger of Allah, may *Allah* bless him and greet him, has practiced the *Qunūt* for a month after the last prostration during the prayer of dawn setting Allah against the two tribes *Ri'l* and *Ẓ ikwān* , saying a group of individuals who disobeyed Allah and his Messenger ", according to 'Anas' Ibn Mālik.

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or on the way to Egypt, after 'Abū' Ahyaf (1) Al-Ḥadhramī, the jurisconsult of Egypt, after 'Ibn' Imrāna that he lived at the time he was closest, by isnād, to the Prophet, may *Allah* bless him and greet him, that among others. Ḥātim 'Ibn Manṣūr said: Tell me about the *qunūt* in morning prayer after asking him if the Prophet, may *Allah* bless and greet him, had pronounced the *Qunūt* ? He answered me: The Prophet, may *Allah* bless him and greet him, never had. Ḥātim said: How did the Prophet, may *Allah* bless him and greet him, according to the traditions passed down to you? He said: He was me transmitted that when he finished the last recitation he recited

" ***Qul huwa Allahu A ḥ ad*** (purity, 112)

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and did not utter the *Qunūt* . The Imām, may *Allah*
be satisfied with him, said: This is one thing that we
had never found in the works of our disciples
nor received by hearing from them, until 'Abū
Ghānim brought it back to us. It was only then that we
brought it back under his authority.
1) Manuscript *(Kha)* , *Lahī' a* .

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911 - The Imām reported receiving a tradition
according to which the Prophet, may *Allah* bless him and greet him,
sent an expedition, at the head of which he had designated
one of the Companions. This commander presided over his
companions in prayer since he left the Prophet, that
Allah blesses and salutes him and until his return. In all
prayers, he recited the sura of the opening of the Book and the
surah of " ***Qul huwa Allahu A ḥ ad*** " (purity, 112),
in all morning prayers (*A* ṣ - Ṣ *ub* ḥ) and in others
and in all the prayers where the recitation of the Quran is done at
aloud. On their return to (1) the Prophet, may *Allah*
bless and greet him, the expeditionaries informed him that
their commander only recited in the prayers he had
presided over, that the sura of the "opening" and that of
purity ”and nothing else. The Prophet, may *Allah* bless him and
greet him, then asked him: "Do you know other suras
of the Koran? ". The man replied: Yes. The Prophet, that
Allah bless him and greet him, said to him: "Why, then do not
have you not recited in your prayer? ". The commander said: Ô
Prophet, I ***happen to*** love ***"Qul huwa Allahu***
A ḥ ad ” excessively. With these words, the Prophet, may *Allah*
1) Manuscript *(Kha)* , chez.

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bless him and greet him, kept silent for a while, then
turned to the man and said: " *Allah* loves you for
your love (1) from the sura ***"Qul huwa Allahu A ḥ ad"*** .
912 - The Imām said: "Our classmates report
a tradition going back (*Marfū* ') to the Prophet, may *Allah* the
bless and greet him, informing us that the Prophet is
entered the mosque one day. He saw people praying,
hands raised (2). He said, "What's wrong with these people?" They raise
their hands during prayer like tails of
reluctant horses. So be serene in your prayer and
know that *Allah* is closer to you than your vein
jugular".
The Imām related this Ḥ *adīth* , from 'Abū Ghānim
Al-Khurāsānī, after Ḥātim 'Ibn Manṣūr, after' Abū
Yazīd Al-Khawārizmī, according to a person who told him
reported, according to Jābir 'Ibn Sumra, that the Prophet, that
Allah bless him and greet him, once came to us,
as we held our hands up during the
pray. He said to us, "'What have these people got? (3) They raise
1) Manuscript *(Kha)* , because of your love.
2) Manuscript *(Kha)* , looking up.
3) Manuscript *(Kha)* , what happened to them?

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their hands during prayer like horse tails
rebellious. So be calm when you pray ”(1).
913 - The Imām narrated from 'Abū Ghānim Al-
Khurāsānī, after Ḥātim 'Ibn Manṣūr, after Yazīd Al-
Khawārizmī, according to Mujāhid or according to the one who
reported the tradition, according to Mujāhid whose 'Abū Ghānim
doubted, according to 'Ibn' Umar, that he once saw people
in the mosque, facing the *Qibla* , hands raised
up to the sky and summoning. 'Ibn' Umar disapproved
terribly their act. He got angry and said to them, "Don't do

not in such a way, because I heard the Prophet, that *Allah* bless him and greet him, say: "Do not do as you do people of the Book in their chapels and their churches ".

914 - The Imām related, according to 'Umar' Ibn 'Umayr may the Prophet, *Allah* bless and greet him, settled in a village, during a military expedition and shortened the prayer (2).

1) Narrated in a similar way by 'Aḥmad' Ibn Ḥanbal in his collection, tome, 5/86 - 88 - 93…; Muslim, chapter: prayer, 119 - 121; 'Abū Dāwūd, chapter: prayer, 184 and An-Nasā'ī, chapter: forgetting, 5 - 69 - 72 in these terms: " why do I see you holding your hands up, it looks like these are the cocks of *Shums* horses . Remain calm during the performance of the prayer "… "Why do I find you *'Azīn* ?" He added, he introduced himself to us saying: Why you do not arrange yourselves like the angels do in the presence of their Lord. He continued: they line up in order and tighten their places ".

2) Reported by 'Aḥmad' Ibn Ḥanbal in his collection, volume 3/295 and Al-Bukhārī, chapter, the shortening of the prayer, 1.

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915 - The Imām reported from 'Abū Thawr that the Prophet, may *Allah* bless him and greet him, settled in *Tabūk* twenty days, during which he shortened the prayer (1).

916 - The Imām reported, according to Al-Ḥasan 'Ibn 'Abī-Al-Ḥasan Al-Baṣrī, which the *Sunnah* has established that the travelers should shorten their prayers, when settle temporarily in a place, even if their stay there lasts ten years (2) as long as they do not count the take for a sustainable place of residence ".

917 - The Imām related that 'Anas' Ibn Mālik said: The Prophet, may *Allah* bless him and greet him, said the prayer from the Midi (*Al-Dhuhr*) to Medina then the afternoon prayer (*Al-'A ṣ r*) to Ẓū-Al-Ḥulayfa by shortening the latter to two *Rak'āt* . The distance between the two places being approximately between five to six miles ".

918 - The Imām related a tradition in which the Prophet, may *Allah* bless him and greet him, said: "Vain is

1) See Ḥ *adīth,* n ° 914.

[2]) Manuscript *(Kha)* , twenty years old.

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the fast of the one who, the day before, does not make the wish ([1]) "
([2]).

919 - The Imām said: Un Ḥ *adīth Mashhūr Mustafādh*
was quoted by doctors after Shaddād 'Ibn' Aws that
the Prophet, may *Allah* bless him and greet him, said: "What
I'm more afraid for my nation is concupiscence
discreet ". He said: we said: O Prophet, may *Allah* the
bless and greet him, what is concupiscence
discreet ? He said, "It's about the fact that one of you
start the day by fasting, as soon as an opportunity arises
present to him, he indulges in lust and thus breaks
his fast ”([3]).

920 - Regarding the verse in which *Allah* , His
power and majesty, said:

“***Ho, believers! Do not anticipate on Allah and***
His messenger! » (The partitions, 1).

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[1]) Having said: it must not be confirmed or to render the meaning of the prohibition because the meaning only concerns the one who expressed his intention during the night the one who did not foresee it during the night, does not belong to him the right. Knowing that we do not aim at the negation of the obligation which entails the punishment in the case of no application. Allah is the most learned.

[2]) Narrated in a similar way by 'Abū Dāwūd, chapter: fasting, 71 in these words: "Whoever does not decide to complete the fast before dawn, in vain is his young".

[3]) Reported by 'Aḥmad' Ibn Ḥanbal in his collection, volume 4/124.

The Imām said that it was revealed about some
people who had slaughtered the day of the sacrifice before the
Prophet, may *Allah* bless him and greet him, do not pray.

921 - The Imām said: A set of jurisconsults
had quoted that a man of the *An ṣ ārs* slaughtered his beast before
may the Prophet, may *Allah* bless him and greet him,
pray. The Prophet, may *Allah* bless him and greet him, gave him
said, then: "Your sheep has no value except its flesh" (1).
922 - The Imām reported having been informed that the
Prophet, may *Allah* bless him and greet him, said: "The
first thing we must do in our
this day is to make the prayer. It is only then that
we will sacrifice the beast or the sheep. The one who proceeds
thus will be conformed to my *Sunnah* . As for the one who proceeds to
slaughter before prayer, his sheep will have no value
only by his flesh and no ritual sacrifice value ”(2).
923 - The Imām reported that the Prophet, that *Allah*
bless him and greet him, said: "Whoever forges, with

1) Narrated by Al-Bukhārī, chapter: the two Aids, 5 - 23; sacrifices, 8; Muslim, chapter: sacrifices, 4; 'Abū Dāwūd, chapter: sacrifices, 4 and Ad-Dārimī, chapter: sacrifices, 7.

2) Narrated in a similar way by Al-Bukhārī, chapter: the two Aids, 8 - 23; the sacrifices, 73; 'Abū Dāwūd, chapter: sacrifices, 5 and' Al -Nasā'ī, chapter: the sacrifices, 17, the two Aids, 23.

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premeditation, lies to my account that he assumes
a place in hell ”(1).

The fragmented traditions (*Maqā ṭ ī* ') cited according to Jābir Ibn Zayd, may *Allah* be mercy *Allah* x.

924 - According to Jābir 'Ibn Zayd, the Prophet,
Allah bless him and greet him, said: "There is no god.
apart from *Allah* , a word, thanks to which *Allah* has united
hearts of believers: Whoever speaks it then makes a
pious work is a believer. And whoever utters it then stands
book to villainy is hypocritical ”.
925 - Jābir 'Ibn Zayd reported that the
Prophet, may *Allah* bless him and greet him, may men

all say: "There is no god apart from
Allah ". Hence we no longer distinguish the true believer from
the hypocrite. The Prophet, may *Allah* bless him and greet him,
then said: "Do you want me to inform you of what makes the
difference between them: when the believer gets up in the morning, this
who imports it is *Allah* , paradise and hell. As for

[1]) See Ḥ *adīth*, n ° 738.

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the hypocrite, when he gets up in the morning, the object of his
concern consists of his belly, his lower abdomen and
temporal goods ".

926 - Jābir 'Ibn Zayd reported that the Prophet, that
Allah bless him and greet him, said: "The hour of the end of
world will not come before the hypocrites of each
nation does not gain the upper hand ".

927 - Jābir 'Ibn Zayd reported that the Prophet, that
Allah bless him and greet him, said: "There is only one hypocrite
who may lack regard to three kinds of individuals, to
to know: the man of knowledge, the aged individual and the righteous leader
([1]) "([2]).

928 - Jābir 'Ibn Zayd reported that the Prophet, that
Allah bless him and greet him, said: "There are two virtues which do not
can meet in a hypocrite, they are: The good
conduct and learning in the *Sunnah* (Tradition
prophetic) "([3]).

929 - Jābir 'Ibn Zayd reported that Ḥuẓayfa' Ibn
Al-Yamān came to find ´Umar 'Ibn Al-Khaṭṭāb, may *Allah*
be satisfied with him, when we were celebrating

[1]) Manuscript *(Kha)* , the righteous.
[2]) Quoted by the author of *Kanz Al-'Ummāl* , volume *16/43810* - 43811; Aṭ-Ṭabarānī
from 'Abī' Umāma and 'Abū Al-Shaykh in *At-Tawbīkh* from Jābir.
[3]) Narrated in a similar way by At-Tirmiẓī, chapter: science.

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funeral which Ḥuẓayfa did not attend. ´Umar a
said: O Ḥuẓayfa, a faithful one among the companions of
Muḥammad, may *Allah* bless him and greet him, die and you
not attend his funeral? Ḥuẓayfa said: Ô
Commander of the Faithful, do you not know that the
Prophet, may *Allah* bless him and greet him, entrusted me with a
certain secret? ´Umar said: I conjure you by *Allah* , was saying
it part of them? Ḥuẓayfa said: Yes, by *Allah* . 'Umar has
said: I conjure you by *Allah* , am I one of them
(hypocrites) ? Ḥuẓayfa said: No, I swear by *Allah* that
you are not one of them, O Commander of the Faithful and
will never give any credit to anyone who says so. We
asks Jābir 'Ibn Zayd: Do you fear hypocrisy? He said:
And how could I not fear her, if ´Umar 'Ibn
Al-Khaṭṭāb, may *Allah* be pleased with him, he himself has it
fear ”.

930 - Jābir 'Ibn Zayd quoted that Umar had said: The
hypocrites prevail over me with their treachery. And if this
was not their treachery, I swear by *Allah* that I would not have
appointed chiefs at the head of the people and that I would have left them
devotees freely worship *Allah* without intervening.

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931 - According to Jābir 'Ibn Zayd, a man told
Ḥuẓayfa: O 'Abū ´Abdullāh, what is hypocrisy in
fair ? He said: It is about speaking in the name of Islam without
to work according to his precepts.

932 - According to Jābir 'Ibn Zayd, a man told
Ḥuẓayfa: "Is hypocrisy more widespread today?
more than was in the time of the Prophet, may *Allah* bless him and
greet him? Ḥuẓayfa answered him: Glory to *Allah* ! It is rather
today that it is the most widespread and the most terrible.

933 - According to Jābir, Ḥuẓayfa said: The hypocrites
of today are more dangerous than those of the days of

Prophet, may *Allah* bless him and greet him. He was told: How is that possible, ô 'Abū ´Abdullāh? He said: The sins of the former, were then forgivable (1), and their good deeds could be accepted.

934 - Jābir 'Ibn Zayd reported that Al-Ḥajāj' Ibn Yūsuf asked him: O 'Abū Al-Sha'thā`, tell me about first verse of the cow's sura? He says: It concerns the believers. He said: And the second? He replied: He

1) To have said their sin was at that time forgivable etc. ... means in the case to repent, Allah forgives their sins and accepts their act of repentance because the sin comes under divine prerogatives, unlike hypocrites belonging to the following period because the majority of them are responsible for the acts harmful effects suffered by Muslims. What makes repentance no longer effective without recognize the injustices already caused. Allah is the most learned.

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concerns infidels. He said: And the third? He has replied: This one concerns you and your friends.

935 - Jābir 'Ibn Zayd said: I have been informed, according to 'Abū ´Ubayda,' Ibn Al-Jarrāḥ that the Prophet, may *Allah* the bless and greet him, said: I do not fear for you after me, on the side of a believer or on the side of an infidel. As to believer, his faith will hold him back from wronging you. The infidel, him, *Allah* has lowered by his infidelity. But, I'm afraid rather for you on the side of a hypocrite, with a learned word, with an unjust heart, who says what you approve when he does what you disapprove of (1).

936 - According to Jābir 'Ibn Zayd, the Prophet, that *Allah* bless him and greet him, said: "Whoever conceals three vices will be a true hypocrite even if he will pray, fast and will claim to be a Muslim. These three vices consist in lying speaking, breaking the promise and betraying the trust ”(2).

1) Reported in a similar way by the author of *Kanz Al-'Ummāl* , volume 10 / 29404 with the words: "I do not fear for this community the act of a believer who observe his faith, nor of a declared infidel but, I am afraid of the side of an individual who has learned the Quran perfectly then he misinterpreted it contrary to its true interpretation".

[2]) Narrated in a similar way by 'Aḥmad' Ibn Ḥanbal in his attributed,
volume 2/189 - 198 - 536; Muslim, chapter: belief, 107 - 110 and An-Nasā'ī,
chapter: 20 in these terms: "the signs of the hypocrite are
three: when he reports, he lies. If he promises, he does not keep his promise and if we

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937 - According to Jābir 'Ibn Zayd, the Prophet,
Allah bless him and greet him, said: "The women who
ask for divorce ([1]) and those who flee their husbands are
hypocrites ”([2]).

938 - According to Jābir 'Ibn Zayd, a man came
see the Prophet, may *Allah* bless him and greet him, and he gave him
said: O Prophet, teach me one thing that will preserve me
from Hell and will give me access to Heaven? The Prophet, that
Allah bless him and greet him, said: "So short is your
so great and lofty demand is its object: Worship *Allah* and
do not associate anything with it; fulfill your prescribed prayer; acknowledges
you legal alms if you own property on which
it must be taken; fast in the month of *Ramadhān* ; do it
pilgrimage to Mecca if you get the viaticum
necessary and a mount; groin for men what you
love for yourself and disapprove of what you
disapprove for your own person ”([3]).

confides a secret to him, he betrays ”He added in another version: if he fasted and
prayer, he claims he is a Muslim.

[1]) In a copy, *Inna* confirmation preposition, does not exist.

[2]) Reported by 'Aḥmad' Ibn Ḥanbal in his attributed, volume 2/414; At-Tirmiẓī,
chapter: divorce, 34.

[3]) Reported by 'Aḥmad' Ibn Ḥanbal in his attributed, volume 4/76, volume 6/383;
quoted by the author of *Kanz Al-'Ummāl* , volume 1/43633. And he said: Reported by Al-
Daylamī. Narrated by 'Aḥmad' Ibn Ḥanbal, 'Ibn Jarīr, Al-Baghūrī and Aṭ-
Ṭabarānī; Aṭ-Ṭabarānī, 'Aḥmad' Ibn Ḥanbal, Al-Baghūrī, 'Ibn Jarīr and' Abū
Nu ′ aym.

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939 - According to Jābir 'Ibn Zayd, a man, the uncle
mother of the Prophet, may *Allah* bless and greet him, and who
was called Dhammām Ibn Tha'laba, came to see the

Prophet, may *Allah* bless him and greet him, and said to him:
O Prophet, I am one of your maternal uncles,
the tribe of Banū Jushaym. The Prophet, may *Allah* bless him
and greet him, was breastfed with them. Dhammām Ibn Tha'laba a
said to the Prophet: I will therefore ask you about some
things, and insist that you give me the answer. Born
don't blame me. The Prophet, may *Allah* bless him and
greet him, said: "Ask me about what you want".
Dhammām Ibn Tha'laba said: Who created you and all
those who came before you and those who will succeed you? He has
replied: " *Allah* ". He added: I conjure you then through Him;
Is it He who sent you? The Prophet replied:
" Yes, ". He added: I conjure you by *Allah* ; Who created the
seven heavens and the seven earths and which grants sustenance
between the heavens and the earth? He has answered:
"It is *Allah* ". He asked again: I swore to you (1)
in the name of *Allah* : Did He send you? The Prophet has
say yes ". He added: Your emissaries have informed us and

1) Manuscript *(Kha)* , without the consonant.

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we find in your writings what we have to do
during each day and night, in this case five prayers. I
beseech you in the name of *Allah* , did he command you
? The Prophet reiterated: "Yes (1)". He added: Tes
emissaries and your scriptures say that you must withdraw
legal alms (*Zakāt*) on those of us who are
rich and then distribute it among those of us who are
poor. I beseech you in the name of *Allah* , Is He who has it for you
ordered ? The Prophet: "By *Allah* , yes". The man has
says: Your emissaries and your scriptures say that we have to
fast during the month of *Ramadhān* each year, I
plead in the name of *Allah* ; is it he who commanded you
? The Prophet replied: "By *Allah* , yes". The man has
continued: Your emissaries and your scriptures say that we

have to make the pilgrimage to the House of *Allah* , if we
we manage to procure the viaticum and a mount (for the
trip). I therefore beseech you in the name of *Allah* , is it He who
ordered you? The Prophet said: "By *Allah* that yes".
The man continued: As for the fifth thing, I do not see
not even the need to question you about it. He
heard "The violation of sacred bonds." Because he explained,

[1]) I swear by Allah, yes.

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if you had declared it lawful, disorder would have reigned in the
life and if you had not avoided it, religion would not have been
erected. He then added: I will go back to my
tribe and work in accordance with these commandments, I and
those who will follow me.
When he left, the Prophet said: "If this
man tells the truth, he will enter ([1]) Heaven ”([2]).
940 - According to Jābir 'Ibn Zayd, the Prophet, that
Allah bless him and greet him, found, when he left his house,
some of his Companions discussing among themselves
various strands of science. He told them, "You can
learn whatever you want like knowing. You don't
will be really knowledgeable that when you apply this
science ”.
941 - Jābir reported that the Prophet, may *Allah* the
bless and greet him, said to Ka'b 'Ibn' Ujra: "O Ka'b, all
flesh (of a man) fed on illicit goods will be doomed to
hellfire ”([3])

[1]) Manuscript *(Kha)* , enter.
[2]) Narrated by Al-Bukhārī, chapter: fasting, 1; tricks, 3; science, 6;
Muslim, chapter, belief, 9-10, At-Tirmiẓī, chapter, Legal alms (*Zakāt*)
, 2; An-Nasā'ī, chapter, fasting, 1 and Ad-Dārimī, chapter, ablutions, 1; the
prayer, 208.
[3]) Reported by 'Aḥmad' Ibn Ḥanbal in his attributed, volume 3/321 - 399; At-
Tirmiẓī, chapter, Friday, 79 and Ad-Dārimī, chapter: easements (*Riqāq*), 60.

942 - Jābir 'Ibn Zayd reported that when
brought milk to David to drink (1), salvation be upon him,
the latter took the bowl in his hand and said:
pasture the beast, which gave this milk, did it feed? He
inquired about grazing. If it is legal, he drank the
milk saying: "We have been commanded to feed ourselves that
of what is lawful, and to do pious works ”.

943 - Jābir 'Ibn Zayd reported that the Prophet,
Allah bless him and greet him, said: "If the innovations in
matters of religion have just appeared within my
community, every scholar in matters of religion must
manifest his science. Because if he doesn't, he'll be struck by
the curse of *Allah* , angels and everyone.
No attempt to redeem himself from him with *Allah*
will be vain and rejected (2) ”(3).

944 - Jābir 'Ibn Zayd said: The Murji`ites are
Jewish people of the *Qibla* , because they promise (4) to sinners the

1) to drink.

2) Having said, we will not accept anything from him. In another copy, we quote
Allah will not accept any deed from him.

3) Quoted by the author of *Kanz Al-'Ummāl* , volume *1/903* in these terms: “When the
heresies appear and the successor of this community curses its precedent
anyone who has knowledge let it disseminate because the case of the one who keeps the knowledge
for himself during this event was similar to the case of the one who hides the
revelation of Allah to his Messenger Muhammad. He added, after 'Ibn' Asākir
according to Mu'āẓ.

4) Manuscript *(Kha)* , refugee.

Heaven, and say: Hellfire will only touch us
for a few days, just as the Jews claim and
the Christians.

945 - Jābir 'Ibn Zayd reported that the Prophet, that
Allah bless him and greet him, said: "Every Prophet made
the object of slander that we forged on his account afterwards
his death. Of course, me too, we will lie to my account, after

my death, just as we lied about those who
preceded me. You will therefore have to confront two
possibilities: what will be transmitted to you about me, to the book
of *Allah* , will be mine, while that which diverges from him,
will not be mine ”.
946 - Jābir reported, according to some Companions
of the Prophet, may *Allah* bless and greet him, that "the basis
on which is erected hypocrisy is the lie ”.
947 - According to Jābir 'Ibn Zayd, the Prophet,
Allah bless him and greet him, said: "There are two kinds of
to know: a knowledge that is manifested in words, this one
is an argument that *Allah will* use against man. And one
to know who sits in consciousness, this is knowledge
profitable ”(1).

1) Reported by Ad-Dārimī, the introduction, 34.

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948 - According to Jābir 'Ibn Zayd, *Allah* created an angel
whose head has reached the seventh heaven, while his feet
go to the deepest earth. One of the angles of
Throne rests on his shoulder. He repeats, however: "Glory to
You! How tall you are! ".
949 - Jābir 'Ibn Zayd reported that the Prophet,
Allah bless him and greet him, said: “O believers! Faith in
Allah is to dedicate your works to him while doubt in
subject of *Allah* is to work for other than Him ”.
950 - According to Jābir 'Ibn Zayd, the Prophet,
Allah bless him and greet him, said: "If *Allah* were to us
to judge, my brother Jesus and I, for futile works
committed (1) by two fingers, He would make us suffer
torment of fire because *Allah* (2) does not commit the slightest
injustice "
951 - According to Jābir 'Ibn Zayd,' Ibn ´Umar followed the
funeral procession of a man, when he was told that the
deceased was a scholarship holder (3). 'Ibn ´Umar then withdrew from the

[1]) Manuscript *(Kha)* **,** win.
[2]) Our God.
[3]) Having said he was a stock holder means he is exchanging dinars with dirhems and vice versa
versa. However, 'Ibn' Umar withdrew from the funeral due to bad rules
of conduct adopted by fellows during this period. He considered the individual act
as being a majority act and he may find it unlawful. The excess of
currency transactions widespread among stockholders, even if it is an exchange

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funeral and said: I would not like to attend, on this day,
at the funeral of a man who is about to suffer punishment.
952 - According to Jābir 'Ibn Zayd, Mujāhid said: in
returning from a military expedition, I found 'Ibn ´Umar
who said to me: O Mujāhid, did you know that the
the faithful became unfaithful after you left? Mujāhid a
said: What exactly happened, O 'Abū ´Abd Ar-Raḥmān
? Ibn ´Umar said to him: This is ´Abd Al-Malik 'Ibn Marwān
who gives battle to 'Ibn Al-Zubayr. They kill each other for the
life here below.
953 - According to Jābir 'Ibn Zayd, the Prophet,
Allah bless him and greet him, said: "Woe to him who knows
and does not work accordingly. He repeated it seven times. And
woe to him who does not know and does not work
properly. He says this last warning a
only once ”([1]).
954 - According to Jābir 'Ibn Zayd, the Prophet,
Allah blesses and salutes him, and his Companions have said: "If

from hand to hand because the scholarship holder often does not escape this fraud since he
aims that profit.
[1]) Quoted by the author of de *Kanz Al-'Ummāl* , volume 10/29040 - 29041 in these terms:
Woe to him who ignores. Please Allah, he would have given him someone to
teach him and woe to him who knows and does not act according to his
knowledge. He repeats it seven times. And he said: reported by Sa'īd Bin Mansour in
its traditions according to Jabla on a continuous basis. Narrated by 'Abū Nu'aym
in *Al-* Ḥ *ulya* after Ḥuẓayfa.

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someone's prayer does not remove him from obscenities and

which is reprehensible, then she will only take him away
besides *Allah* ”(1).

955 - According to Jābir 'Ibn Zayd, the Prophet,
Allah bless him and greet him, said: "The good people in the
life here below will be good people in the future. Of
even, people of evil, in life here, will be people of
evil in the future life ”(2).

956 - According to Jābir 'Ibn Zayd, the Prophet,
Allah bless him and greet him, said: "Whoever kills someone
who benefits from a non-aggression pact will not even feel
not the smell (3) of paradise. However, its smell is felt at a
distance of five hundred years of walking ”(4).

1) Quoted by the author of de *Kanz Al-'Ummāl* , volume 7/20083 and he said: Reported by Aṭ-Ṭabarānī after 'Ibn' Abbās.

2) Quoted by the author of de *Kanz Al-'Ummāl* , volume *6/16096* - 16998 in these terms: “The good people here are the good people beyond. We say to him: Is How? 'Or' What ? He replied: On the Day of Judgment Allah gathers the good people and their announcement: I have forgiven you for your virtues and I have protected you from my servants. It is up to you to grant forgiveness to whomever you see fit so that you are the good people in life and good people in the hereafter. And he said: he has was reported by 'Ibn Ad-Dunyā in fulfilling the needs according to' Ibn 'Abbās.

3) Manuscript *(Kha)* , the smell.

4) Reported by 'Aḥmad' Ibn Ḥanbal in his *Musnad* , tome, 5/36 - 38 - 46…; Al-Al-Bukhārī, chapter: tribute (*Al-Jizya*), 5, blood prices (*Ad-Diyyāt*), 30.; 'Abū Dāwūd, Chapter: Holy War (*Al-Jihād*), 153; At-Tirmiẓī, chapter: the blood price (*Ad-Diyyāt*), 11. An-Nasā'ī, chapter: *Al-Qasama* , 15; 'Ibn Māja, chapter: blood prices (*Ad-Diyyāt*), 32 and Ad-Dārimī, chapter, traditions prophetic (*Siyar*), 61 in these terms: forty years. Seventy years.

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957 - According to Jābir 'Ibn Zayd, the Prophet,
Allah bless him and greet him, said: "If all the inhabitants of
heavens and earth complicit in murder
of a devotee, *Allah* will throw them all together into the fire of
Hell ”(1).

958 - According to Jābir 'Ibn Zayd, the Prophet,
Allah bless him and greet him, said: "But if any of you
will be so close to paradise and he will be able to see it, access him
will be banned because of a handful of blood from a muslim

that he will have bestowed ”.

959 - According to Jābir 'Ibn Zayd, the Prophet, *Allah* bless him and greet him, said: "I swear by Him who dispose of my soul that only the one will be admitted to paradise whose neighbor does not fear that he will do him wrong ”(2).

960 - According to Jābir 'Ibn Zayd, the Prophet, *Allah* bless him and greet him, said: "Whoever participates in the murder of a believer, even with a hint, will come to the

1) Reported by At-Timiẓī, chapter: the blood prices paid (*Ad-Diyyāt*), 8.

2) Reported by 'Aḥmad' Ibn Ḥanbal in his attributed, volume 1/387; volume 2/288 - 336 - 373; Volume 3/154; volume 4/31; Volume 6/385; Al-Bukhārī, chapter: the belief, 73 and At-Tirmiẓī, chapter: the resurrection, 60 in these terms: admitted to paradise anyone whose neighbor never ceases to doubt being touched by his ailments ”.

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day of the Resurrection present yourself by having written on forehead: Without hope (1) in the mercy of *Allah* ”(2).

961 - According to Jābir 'Ibn Zayd, the Prophet, *Allah* blesses and salutes him, having executed the sentence of amputation of the hand of a thief, said to this last: "Your hand has just overtaken you in Hell. If you repent, *Allah* will restore your hand to you in paradise. Otherwise, the rest of your body will follow the path that the amputated part took ”.

962 - According to Jābir 'Ibn Zayd, the Prophet, *Allah* bless him and greet him, said: "Your Lord said: I have created paradise whose expanse is that of the heavens and Earth. Our Lord then swore that he will not be admitted, nor the one who breaks the ties of kinship nor the wine drinker inveterate nor the cuckold ”(3) that is to say the one who serves a matchmaker for his own wife or for a relative.

963 - According to Jābir 'Ibn Zayd, the Prophet, *Allah* bless him and greet him, said: "People will come forward. on the day of the Resurrection with good actions as great as the mountains of Tihāma that

1) Manuscript *(Kha)* , 'āyis.

2) Narrated by 'Ibn Māja, chapter: the prices paid for blood (*Ad-Diyyāt*), 1.

[3]) Narrated by Muslim, chapter: piety, 18 - 19 in these terms:
in paradise whoever breaks the ties of kinship ".
Narrated by 'Ibn Māja, chapter: the drinks, 3 in these terms: "will not be admitted to the
paradise whoever does not stop drinking wine ".

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Allah will reduce to scattered dust ([1]) and as for them, He will will rush to Hell ". Sālim, the freedman of Abū Ḥuẓayfa has said, then: Describe them ([2]) us, O Prophet, for I fear ([3]) really to be among them! The Prophet, may *Allah* the bless and greet him, said: "These are people who make the prayer, fast, pilgrimage and even worship nocturnal. However, when they find something unlawful in privacy, they indulge in it. Also, *Allah* makes vain their works, where there is no discretion, and the throw into Hell "([4]).

964 - According to Jābir 'Ibn Zayd, the Prophet, *Allah* bless him and greet him, said: "Whoever acquires science, to struggle for pride with scientists or to engage in ([5]) polemics with the faint of heart or else

[1]) Manuscript *(Kha)*, scattered.
[2]) To have said " *Hilluhum* " means the names more precisely.
[3]) Manuscript *(Kha)*, I'm afraid.
[4]) Quoted in a similar way by 'Ibn Māja, chapter: asceticism, 29 in these terms: "Certainly, I have become acquainted with certain groups which are part of my community who presented themselves on the day of judgment at the height of piled-up benefits like the mountains of Tihāma net. But, Allah, how mighty and great he is collapses into ashes **.** So, Thawabān addressed the Messenger of Allah. Describe them and show them to us lest we be part of them without knowing it. He answers him: of course, they are your brothers and are part of your race. They act like you at night do so, but do not shy away from committing the wrongful acts when they are found uncontrolled. Also quoted by Al-Haythamī in *Majma 'Az-Zawā'id* , volume *10/353* .
[5]) Manuscript *(Kha)*, to compete.

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to attract the eyes of men, is doomed to Hell " ([1]).

965 - According to Jābir 'Ibn Zayd, the Prophet, *Allah* bless him and greet him, said: "Do you not want that

I tell you who is the first man who will be thrown in Hell? ". The people said, "Who is he, O Prophet?" The Prophet, may *Allah* bless him and greet him, said: "This is the scoundrel who, while having recited the book of *Allah* , respected nothing ”.

966 - According to Jābir 'Ibn Zayd, the Prophet, *Allah* bless him and greet him, said: "Whoever performs the morning prayer (Ṣ *ub* ḥ) is under the protection of *Allah* (2). So avoid being guilty of having violated this

1) See Ḥ *adīth,* n ° 33.

2) To have said, under the protection of Allah, means, he is well placed. We also said: he is protected. As for saying that Allah does not ask you about an act which is due its authority is that it is forbidden to harm the faithful who pray and who were under his protection. The general meaning is to avoid harming the one who takes care of the prayer because, it is forbidden to harm him being under the protection of Allah who, blessed be, questions the presumed. This in the event that there is no proof that allows them to be prejudiced because, in the opposite case, the prejudice is justified according to the seriousness of the act committed. And it happens that this reaction goes through a duty. This is the case with disobedience to the government (*Imām*) to commit misdeeds on earth, and all the consequences of the application of sentences. In indeed, those who commit these acts do not enjoy any protection which spares them from the execution of legal canons. Allah is the most learned.

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protection granted by *Allah* . If you do them, *Allah will* you will spill on your face in Hell ”(1).

967 - According to Jābir 'Ibn Zayd, the Prophet, *Allah* bless him and greet him, said: "Modesty is a matter of faith and faith leads to paradise. Obscenity falls under impiety, but impiety ends in Hell ”(2).

968 - According to Jābir 'Ibn Zayd, the Prophet, *Allah* bless him and greet him, said: "The unrighteous will be gathered in Hell with those who helped them, even in by cutting them a feather or by diluting their ink (3) ”.

969 - According to Jābir 'Ibn Zayd, the Prophet, that *Allah* bless him and greet him, said: "Man sometimes says words which draw the wrath of *Allah* against him, without imagine the degree of its gravity. While these words him to suffer a fall that will last for seventy years in the

precipice of Hell ”(4).

1) Reported by 'Aḥmad' Ibn Ḥanbal in his attributed, volume 4/312 - 313; volume 5 / 10; Muslim, chapter: mosques, 261 - 262 and At-Tirmiẓī, chapter: prayer, 51; seditions, 6.

2) Reported by 'Aḥmad' Ibn Ḥanbal in his attributed, volume 2 / 501. Reported by At-Tirmiẓī, chapter: piety, 63 and 'Ibn Māja, chapter: asceticism, 17.

3) *Al-līqatu* , a wick of wool drawn from the inkwell to properly prepare its ink. To say *'Alāqa* the inkwell means to use the wick of wool or to prepare the ink, after 'Abū' Isḥāq.

4) See Ḥ *adīth,* n ° 724.

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970 - According to Jābir 'Ibn Zayd, the Prophet, *Allah* bless him and greet him, said: "Is not one of us, whoever deceives us bears arms against us, respect kindness towards our young children, or slaps her cheeks, tears her clothes and says About the period of paganism to mourn a dead " (1).

971 - According to Jābir 'Ibn Zayd, the Prophet, *Allah* bless him and greet him, said: "Whoever attends a divinator (2), a fortune teller or a wizard and believes what he tells him will have disowned what *Allah* has revealed to Muḥammad, may *Allah* bless him and greet him ”(3).

972 - According to Jābir 'Ibn Zayd, the Prophet, *Allah* bless him and greet him, said to Ka´b 'Ibn' Ujra: "I pray *Allah* preserve you from certain rulers who will come after me. Whoever frequents them, supports them in their statements, will not know how to claim me or me of him and will not know how to drink from my lake (4) in paradise ”(1).

1) See Ḥ *adīth,* n ° 582.

2) Having said a great connoisseur “' *Irrīfan* ” in another copy “' *Arrafūn* ” have the same way. These are the astrologer and the diviner. It is claimed that the astrologer lives again the past but the diviner covers the past and the future **.**

3) Reported by 'Aḥmad' Ibn Ḥanbal in his attributed, volume 2/429; Volume 4/68; volume 5/380 and Muslim, chapter: peace, 125.

4) Saying will not be served from my lake means will not show up in front of me at this place. This explanation comes down to the use of the term in Arabic Zayd surrendered

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973 - According to Jābir 'Ibn Zayd, the Prophet, *Allah* bless him and greet him, said: "Whoever degrades a Muslim, will not be taken for a Muslim ".

974 - According to Jābir 'Ibn Zayd, the Prophet, *Allah* bless him and greet him, said: "I take *Allah* as witness that I disavow the Qadarites and that I disavow the Murji`ites. *Allah* and His Prophet disavow them ".

975 - According to Jābir 'Ibn Zayd, the Prophet, that *Allah* bless him and greet him, said: "May *Allah* curse the woman who tattoos and the one who gets tattooed, the one who does lengthening their hair and having their hair lengthened and woman who plucks her facial hair and the one who is waxing (2) and the woman and the one who refuses to give alms (3).

at home to make the sense of came up with us. However, the meaning that it does not at the lake for him to drink its water. Allah is the most learned.

1) Narrated in a similar way by At-Tirmiẓī, chapter: Friday, 79. Quoted by the author of *Kanz Al-'Ummāl* , volume 6 / 14895. Al-Hākim wrote it in " *Al-Mustadrak "*, volume 3/480. He *spilled* over the text in *Al-Mustadrak* , volume 4/422. And he added: that the chain of transmission has been revised and adopted by Aẓ-Ẓahabī.

2) Manuscript *(Kha)* , in condition of: *Al - Mutanammisa* .

3) Reported by 'Aḥmad' Ibn Ḥanbal in his attributed, volume 1/83 - 87 - 121…; volume 2/21 - 339; volume 4/209; volume 6/250; Al-Bukhārī, chapter: sales, 25 - 113, the exegesis of sura 59/4, divorce, 51, habit, 82 - 87 - 96; Muslim, chapter: habit, 119 - 120;
'Abū Dāwūd, chapter: pretending to be one male (*Al-Tarajjul*), 5; At-Tirmiẓī, chapter: the habit, 25; ethics, 33.;
Narrated by An-Nasā'ī, chapter: divorce, 13; decor, 23 - 24 - 25 - 70 - 72;
'Ibn Māja, chapter: sexuality, 52 and Ad-Dārimī, chapter: authorization, 19.

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976 - According to Jābir 'Ibn Zayd, the Prophet, *Allah* bless him and greet him, said: " *Allah* has cursed the wine, the one who prepares it, the one for whom it is prepared, his carrier, the one for whom it is worn, its drinker, the one who serves, his seller, his buyer and he who feeds on his price "(1).

977 - According to Jābir 'Ibn Zayd, the Prophet,

Allah bless him and greet him, said: " *Allah* curses whoever brings innovation to Islam or houses an innovator. Or repurchase or recourse (2) will not be admissible from him on the day of the Resurrection ”(3).

978 - According to Jābir 'Ibn Zayd, the Prophet, *Allah* bless him and salute him, said: "Whoever attributes to himself a father other than his own or appropriates the right of patronage which does not return to him, will be struck with the curse of *Allah* , angels and all men. Neither redemption nor recourse will be admissible on his part ”(4).

979 - According to Jābir 'Ibn Zayd, the Prophet *Allah* bless him and greet him, said: "Whoever intercedes for

1) Narrated by 'Aḥmad' Ibn Ḥanbal in his attributed, volume 2/25 and 'Ibn Māja, chapter: drinks, 6.

2) Having said will not be taken seriously regardless of the act, in another copy, Allah refuses to admit anyone from him (a grammatical error).

3) See Ḥ *adīth,* n ° 42.

4) See Ḥ *adīth,* n ° 749.

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prevent the execution of a legal sanction prescribed by *Allah* will have to answer for it on the Day of Resurrection (1) ”(2).

980 - According to Jābir 'Ibn Zayd, the Prophet, *Allah* bless him and greet him, said: " *Allah* curses the people who make mosques from the tombs of their Prophets ”(3).

981 - According to Jābir 'Ibn Zayd, the Prophet, *Allah* bless him and greet him, said: "Cursed is he who makes on the roads that Muslims take some thing that hurts them. Cursed is he who does an act sexual with a beast ”(4).

982 - Jābir 'Ibn Zayd and others reported may the Prophet, may *Allah* bless and greet him, says: "When the deceased is put in his grave, then buried underground, he hears the footsteps of people leaving him. Indeed, when transported from his home, his soul is with the

1) Manuscript *(Kha)* , the day of judgment.

2) Narrated by 'Abū Dāwūd, chapter: judgments (*Al-'Aqdhiya*), n ° 3597. Quoted

by the author of *Kanz Al-'Ummāl* , volume 16 / 43973. And, he said reported by 'Abū Dāwūd, aṭ-Ṭabarānī, Al-Ḥākim and Al-Bayhaqī in the traditions according to 'Ibn 'Umar.

[3]) Reported by 'Aḥmad' Ibn Ḥanbal in his attributed, volume 1/218; volume 2/260 - 284 - 285…; volume 5/184 - 186 - 204; volume 6/34 - 80 - 121…. ; Al-Bukhārī, chapter: prayer, 48; funerals, 62 - 96; the Prophets, 50; incursions, 83; Muslim, chapter: mosques, 19 - 23; 'Abū Dāwūd, chapter: the funeral, 82. Reported by *An-Nasā'ī* , chapter: mosques, 13; funerals, 106; *Ad-Dārimī* , chapter: prayer, 120 and Mālik, chapter: Medina, 17.

[4]) Narrated by Al-Haythamī in *Majma 'az-Zawā'id* , volume 6 / 272. The second half of Ḥ *adīth* in these terms: "Cursed whoever commits the sexual act with cattle ".

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angels. When next he is laid in his grave, two angels come to him. Their voices sound like thunder and their gaze resembles swift flash. They make him sit down and say to him: O you, who is your Lord, what is your religion and who is your prophet? If it is a devotee, he will say: *Allah* (*Allah*) is my Lord, Islam is my religion and Muḥammad is my Prophet. We say to him, then: On this you have lived, you are dead and you will be resuscitated. Look on your left. From his grave, a door opens to hell and we said: This would have been your eternal home, if you had disobeyed *Allah* . But since you were obedient to Him, look at your right. A door opens from his grave onto paradise. The freshness of its eternal home as well as its delicacies make him feel, to the point where he wants to stand up for them rejoin. But we object to him: The moment is not yet happened for this. Sleep being blessed. Sleep on husband's sleep (at the wedding). Nothing is dearer to him to the heart that the arrival of the Hour of Resurrection so that he can join his wives, his goods and the happiness of the paradise ([1]). But, if it is an infidel, the two angels sit down and say to him, Who is your Lord? I do not know

[1]) Manuscript *(Kha)* , *Na'īm* without *'Al* .

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not, he replies. What do you say about this man: Muḥammad, that
Allah bless him and greet him? »They ask him, to this
moment. He replied: I said it as the people said
people (1). They then shout at him: You neither knew nor followed the
right way. This is how you lived, how you died and how
you will be resurrected. Look (2) on your right. There, a door
opens in his tomb overlooking paradise and we
said: It would have been your home if you had obeyed *Allah* . But
since you were disobeying Him, look to your left. And There you go
that a door opens in his tomb overlooking Hell,
from where a hot flash reaches him making him feel the
woe awaits him. Nothing is more hateful to him
the arrival of the Hour of Resurrection, for there will be
delivered to torture ”(3).

983 - According to Jābir 'Ibn Zayd, the Prophet,
Allah bless him and greet him, said: "The fornicator cannot
to be faithful when he fornicates. The thief would not know
be faithful when it flies. The wine drinker would not know

1) Manuscript *(Kha)* , *Mā* without *ka* .
2) Manuscript *(Kha)* , then look.
3) Narrated in a similar way by 'Aḥmad' Ibn Ḥanbal in his attributed,
volume 2/347 - 445; volume 3 / 126-233; Al-Bukhārī, chapter: the funeral, 68 -
87; Muslim, chapter: paradise, 70 - 71; 'Abū Dāwūd, chapter: the funeral,
74, year 24 and An-Nasā'ī, chapter: the funeral, 108 - 110.

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be faithful when he drinks. But if he repents, *Allah*
will accept his repentance ”(1).

984 - According to Jābir 'Ibn Zayd, the Prophet, that
Allah bless him and greet him, said: "The members of my
community will commit acts of infidelity after my
dead. Certainly they will worship neither sun nor moon nor stone nor
idol. But, they will work ostentatiously ”(2).

985 - According to Jābir 'Ibn Zayd, the Prophet,
Allah bless him and greet him, said: "The ostentation will become

hypocrisy and hypocrisy will be more discreet, within my nation, that the footsteps of ants ”.

986 - According to Jābir 'Ibn Zayd, the Prophet, *Allah* bless him and salute him, said: "He who makes ostentation of his work will be called by four names, in the presence of all creatures on the day of Resurrection. “O traitor! O villain! O loser! Your work is nullified and your retribution is lost. So go and seek your retribution from

[1]) Reported by 'Ibn Māja, chapter: seditions, 3.

[2]) Narrated in a similar way by 'Aḥmad' Ibn Ḥanbal in his attributed, Volume 4/184; 'Ibn Māja, chapter: asceticism, 21 in these terms: "the danger which the most fear for my community is to associate myself with Allah, another God. Know that I am not claiming that they worship neither the sun, nor the moon, nor an idol, but they commit acts which do not comply with divine prescriptions and which make hidden whims ”.

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those for whom you have worked, because you have no recompense Near me. O you who was showing off! ".

987 - According to Jābir 'Ibn Zayd, a man came see the Prophet, may *Allah* bless him and greet him, and say to him: O Prophet ! What about the alms that I do in order to be praised by men and remunerated by *Allah* ? The Prophet, that *Allah* blessed him and greeted him, and said to him: "(*Allah*) has no partner; Exalted be He ”. Then, *Allah* be Exalted has revealed this verse:

" Whoever, therefore, hopes to meet his Lord, may he do a good work, and that in adoration he associates no one with his Lord ”

(The cave 110) "

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: فهكلا ةروس

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988 - According to Jābir 'Ibn Zayd, the Prophet, *Allah* bless him and greet him, said: "When *Allah* accepts a good deed from someone, he preserves it until

the end of time ".
989 - According to Jābir 'Ibn Zayd, Mu'āẓ' Ibn Jabal, that *Allah* be pleased with him, walked along a path in

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removing anything that could bother or hurt passers-by. A man, having seen it, came to do the same. Mu'āẓ se turned to him and said to him: I, by the way, I do this because of a tradition passed down to me. As for you, for what reason are you doing it? The man replied: I saw you do so, so I liked to act like you (1)? Mu'āẓ said: I have of course the Prophet, may *Allah* bless and greet him, say (2): "Whoever keeps a piece of garbage out of the way of Muslims, *Allah* writes a good deed for him. And whoever, *Allah* writes a good deed for him, He will admit also in paradise. Then, Mu'āẓ recited this verse: ***"No, Allah does not prevaricate, however heavy of an atom. If it is a good deed, he doubles it and gives from Him a huge salary "*** (Women, 40)" (3).

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990 - According to Jābir 'Ibn Zayd, the Prophet, *Allah* bless him and greet him, said: "Protect yourselves against the hellfire even by means of half a date

1) Manuscript *(Kha)* , our act.
2) Manuscript *(Kha)* , "' *An* ", next to it.
3) Narrated in a similar way by 'Aḥmad' Ibn Ḥanbal in his attributed, volume 2/286 - 304 - 341…; Muslim, chapter: piety, 131 - 132; *Zakāt* , 54 and 'Ibn Māja, chapter: ethics, 7.

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given in alms, because whoever seeks to preserve himself
against the Fire, even by half a date, *Allah* the
will preserve what he fears ”(1).
991 - According to Jābir 'Ibn Zayd, the Prophet,
Allah bless him and greet him, said: " *Allah* has more mercy on
his servants believing that he does not have a loving mother towards
his children ”(2).
992 - According to Jābir 'Ibn Zayd, the Prophet,
Allah bless him and greet him, said: "The fornicator cannot
to be a believer when he fornicates. A man said to
Jābir 'Ibn Zayd: O' Abū Al-Sha´thā`, he is a believer in

1) Reported by 'Aḥmad' Ibn Ḥanbal in his attributed, volume 1/388 -446; volume 4 /
256 - 258 - 259…; volume 6/79 - 138; Al-Bukhārī, chapter: ethics, 34;
Legal alms (*Zakāt*), 10; riqaq, 51; uniqueness, 36; Muslim, chapter: Alms
legal (*Zakāt*), 66 -67 - 68 -70; At-Tirmiẓī, chapter: the resurrection, 1;
asceticism, 37; Al-Nasa ', chapter: Legal alms (*Zakāt*), 63 - 64; 'Ibn
Māja, in the introduction, 13; Legal alms (*Zakāt*) and *Ad-Dārimī* , chapter:
Legal alms (*Zakāt*), 24 in these terms: “Avoid hell if only by
half of a date, but in case you do not have it cover with a
expression of kindness ”.

2) Narrated in a similar way by Al-Bukhārī, chapter: the rules of
driving, 18; Muslim, chapter: the repentant, 22;
'Abū Dāwūd, chapter: the
funeral, 1 and 'Ibn Māja, chapter: asceticism, 35 in these terms: “He related
hostages of war were presented to the Messenger of Allah. One of the women taken
hostages was looking for a boy among the hostages. And as soon as she finds it, she will be
against her lap and nursed her. The Messenger of Allah, may *Allah* bless and greet him,
announced to us: do you believe that this woman throws her child in hell? We him
let us answer: no by *Allah* and she may not throw him into hell. The Messenger of Allah,
may *Allah* bless him and greet him, replied: Allah is more indulgent towards his
servants that this mother towards her son.

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moment when he fornicates. Jābir said again: By *Allah* , if
´Umar 'Ibn Al-Khaṭṭāb was alive, he would have flogged you in
as an application of the legal sanction against you, for
slanderous imputation of fornication (*Qa ẓ f*). Indeed,
Allah , his power and majesty, said in His Book:
"Allah stands up for those who believe" (the
pilgrimage, 38) (1).
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993 - According to Jābir 'Ibn Zayd, a man asked to the Prophet, may *Allah* bless and greet him: O Prophet, who among men has suffered the greatest trials? The Prophet, may *Allah* bless him and greet him, replied: "The prophets, then the believers, then the best in order of merit and so on (2) for the rest of the men who will be tested according to their merits ”(3).

1) See Ḥ *adīth*, n ° 983.

2) Manuscript *(Kha)* , up to.

3) Reported by 'Aḥmad' Ibn Ḥanbal in his attributed, volume 1/172 - 174 - 180 …; volume 6 / 396. Reported by Al-Bukhārī, chapter: the sick, 3. Reported by At-Tirmiẓī, chapter: asceticism, 57. Narrated by 'Ibn Māja, chapter: the seditions, 23. Narrated by Ad-Dārimī, chapter: servitudes (*Riqāq*), 67 in these words: “Oh! Messenger of Allah, who is among the people most exposed to trials? He replied: the Prophets and so on according to the rank. The servant is exposed to trials according to the degree of his faith, once he is rigid when it comes to

994 - According to Jābir 'Ibn Zayd, the Prophet, *Allah* bless him and greet him, said: "Let no one you neither wish nor implore death, unless you are

confident in his work (1) ”(2).

995 - According to Jābir 'Ibn Zayd, the Prophet, *Allah* bless him and greet him, said: "Faith is more anchored in the hearts of the true faithful that the hanging of heavy mountains in the ground ”.

996 - According to Jābir 'Ibn Zayd, the Prophet, *Allah* bless him and greet him, said: "The heart of the believer is like clear ice. Where does the demon come to him, he notices it. The heart of the believer is also like money

his religion, he will be more exposed to hardship. If it is more flexible, it will be exposed to trials according to the degree of his faith. Trials do not leave the servant before may he spare him in life on earth, rid of all sins "

1) To have said unless he is conscious of his work means that the believer should not have absolute confidence in his work. This exception confirms the ban, it is like the divine word: ***"Unless they come to commit a manifest turpitude ”*** (the women, verse 19). Indeed, the meaning is that their exit constitutes the act of declared vicissitude, and one claims to say something else. Allah is the more learned.

2) Reported by 'Aḥmad' Ibn Ḥanbal in his attributed, volume 3/101; Al-Bukhārī, chapter: invocations, 29; Muslim, chapter: invocation, 10; An-Nasā'ī, chapter: funerals, 1 and 'Ibn Māja, in asceticism, 31 in these terms: "do not expect to die as a result of some ordeal and if it turns out necessary to hope that he says: O Allah make me live as long as life is suitable and kill me as long as death is more suitable for me ”.

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of excellent quality which, when subjected to the test of fire, it is all the more pure ”(1).

997 - According to Jābir 'Ibn Zayd, the Prophet, *Allah* bless him and greet him, said: "Faith binds the violence. Hence the believer (2) must not commit violence ".

998 - According to Jābir 'Ibn Zayd, the Prophet *Allah* bless and greet him, said: "I am astonished at the respect with which the believer enjoys with his Lord. So when he does good, He agrees with him and when he does harm, He does it for him. forgive ”.

999 - According to Jābir 'Ibn Zayd, the Prophet, *Allah* bless him and greet him, said: "To every man who leaves

humiliation of the demon to join the honor with
Allah , *Allah* grants him three favors namely: ease without
that there is abundance, wealth without needing goods
and knowing it without the effort of learning ”.
1000 - According to Jābir 'Ibn Zayd, the Prophet,
Allah bless him and greet him, said: "No man observes the

[1]) Reported by 'Aḥmad' Ibn Ḥanbal in his attributed, volume 1 / 166-167; volume 4 / 92 and 'Abū Dāwūd, Chapter: Holy War (*Al-Jihād*), 157.
[2]) Manuscript *(Kha)* , the believer.

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continence vis-à-vis temporal pleasures, without *Allah*
put wisdom in his heart and make it appear
in his words, without showing him the vices of life
here below, as well as its ailments and their remedies, and without
make him leave this life, being safe to go and join the
abode of salvation ”.
1001 - According to Jābir 'Ibn Zayd, the Prophet,
Allah bless him and greet him, said: "None among you will enter
in paradise only thanks to a work of good, to mercy
from *Allah* and to my intercession ”.
1002 - According to Jābir 'Ibn Zayd, the Prophet,
Allah bless him and greet him, said: "My intercession
does not affect ([1]) a ruler who oppresses people nor a
a man who does not fear *Allah* in the observance of
orphan's rights ”.
1003 - According to Jābir 'Ibn Zayd, the Prophet,
Allah bless him and greet him, said: "My intercession does not
does not concern ([2]) the extremist in matters of religion nor the
who will not take it into account ”.

[1]) Manuscript *(Kha)* it reaches.
[2]) Manuscript *(Kha)* it will not get.

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1004 - Jābir 'Ibn Zayd, reported that the Prophet,

may *Allah* bless him and greet him, said: "My intercession does not will not be granted to those in my community who commit great sins ". Jābir then swore (1) that great sinners will not have the right to intercession in their favor because *Allah* threatened them in His Holy Book. However, the version of 'Anas' Ibn Mālik pointed out (2) that intercession is a possibility for sinners. I swear by Allah, that he did not target murder (3), adultery, witchcraft and all that requires hell according to Allah. He has mentioned that 'Anas' Ibn Mālik declares: certainly you do things that you think are futile that we do not consider during the time of the Prophet, that *Allah* the bless and greet him, only among the great sins. He quoted in the Ḥ *adīth* relating to intercession (4) that the faithful will be held in limbo after being told

1) Manuscript *(Kha)* , then, he swore.
2) Manuscript *(Kha)* , and if.
3) Saying he didn't mean murder. In some copies, the verb means, does not exist. In another copy, he has no intention of committing murder.
4) To have linked the expression: he quoted us to his expression he mentioned that 'Anas following the Ḥadīth cited previously in the first case it is about Jābir as reporter, in the second case, the reporter is unknown. This is a certain companion. However, the citation goes to Jābir 'Ibn Zayd. In both cases, the version is chained. The Ḥ *adīth* is verified in the authentic collections which enjoy common consensus. *Allah* is the most learned.

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good news (1) upon their death and immediately after having endured the ordeal of the tomb that Allah bestowed upon them pardon and allowed them to receive these registers through the right hand. Their faces brighten, their scales become heavier and *Allah* wanted them to enter paradise through intercession. The latter is preserved.
No Prophet or Angel will be able to reach it until what the Prophet, may *Allah* bless and greet him, frees him.
He continued: the Prophets and those who follow them and added all the Prophets and all those who aligned themselves (2) are retained, as well as pioneers and successors. He has

continued to say: Being all in such a situation, they
say: But why not turn to our Lord
to benefit from his intercession so that he frees us
of this situation ? They say to themselves: Speak to Adam. They
go to his house and tell him O Adam you are the man
Allah created with his own hand and inflicted on you the breath of his
spirit and compelled his angels to bow down on your behalf, so
you turn to your Lord to grant us his
intercession so he frees us from this painful situation? He

[1]) Being announced with good news without targeting the actor to signify the meaning
next: After receiving the good news from the angels, during the state of
die and the ordeal suffered in the tomb that Allah has granted them His forgiveness.

[2]) Manuscript *(Kha)* , the believers who follow them.

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answers them: I have already eaten the fruit of the tree that he gave me
not allowed. I'm ashamed to meet my Lord, but
speak to Noah because he is the pioneer of the Prophets
designated by Allah. They come to meet Noah. They him
say: If you turn to your Lord so that he can
grant his intercession? He answers them: I have already questioned
my Lord about what I don't know and I'm ashamed of it
meet, but go see 'Ibrāhīm Khalīl Ar-Raḥmān. They
come to him and say to him: If you turn to your Lord
so that he grants us his intercession? He answers them:
I'm ashamed to meet my Lord, but go see
Moses *Kalīm Allah* . They come to see him. They tell him: if you
turn to your Lord so that He may grant us His
intercession? He answers them: I have already killed an individual, to
that, I am ashamed to meet him, but go see Jesus, he is
the spirit of Allah and his word. They come to see him and tell him:
if you turn to your Lord to grant us His
intercession? He answered them: I was worshiped apart from Allah,
that's why I'm ashamed to meet him, but go see
Muḥammad, may *Allah* bless him and greet him. It's a
servant whom Allah has forgiven him of all his sins,

first and last. The Prophet, may *Allah* bless him and
greet him, said: They come to see me. I move between

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two columns of believers. I knock on the door of paradise.
Once, it is opened to me (1) then, I am told: Ō
Muḥammad! It's up to you to ask for intercession. We will
grant it (2). He said: Ō My Lord, there is none of your
servants than those who are retained by the Quran, that is
say judged eternal in hell. The scholars mentioned this
that follows: this is the commendable framework that will allow
first and last to praise him because Allah has freed them
of such a distressing situation. The pioneers praise him thanks to
his act allowing them the intercession which was preserved
and was not within the reach of anyone until the arrival of the
Messenger of Allah to open it. Once the Messenger
Allah, may *Allah* bless him and greet him, has achieved his
intercession, Adam undertakes his with Allah
following specific movements, then in turn,
Prophets who each undertake their intercession for their
community (3) and also to believers to ask for it. This is
the will of Allah which is to grant access to paradise
to believers through intercession to such an extent that we

1) Having said once the door is open to me without mentioning the subject and preceded by if to mark the surprise to make the following meaning: the gate of paradise surprises him being open. Allah is the most learned. His corrector.

2) Manuscript *(Kha)*, you will be able to perform intercession.

3) Manuscript *(Kha)*, you will be able to perform intercession.

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has come that the martyr is allowed to ask
intercession for seventy of his own if they were
pious believers.

1005- Jābir 'Ibn Zayd reported that during the
revelation of the verse "And warn your nearest clan" (

poets, 214), the Messenger of *Allah* , may *Allah* bless him and greet him, proceeded to enumerate the tribes of Quraysh, one to one until he gets to (1) Banū 'Abd-Al-Muṭṭalib, he has then said: Ō people from Banū 'Abd-Al-Muṭṭalib, Allah has ordered me to warn you, because (2) I cannot be of no use to Allah. But, my allies among you are the stakes. Indeed on the day of judgment, I will know the value people only through religion but you get providing you with the needs of the lower world by holding them on necks.

Ō Fāṭima, the daughter of Muḥammad, Ō Ṣafiyya, the aunt Muḥammad, be more prepared for recommendations from 'Allah because I can do nothing for you with Allah.

The fourth volume of the work is completed.

Praise be to Allah the Lord of both worlds. That he

1) Manuscript *(Kha)* , on.

2) Manuscript *(Kha)* , I cannot without, because.

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give his mercy to our Master Muḥammad, to his family and companions.

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among them will have to lead the prayer ”……
458 - "He who is killed in battle must not be washed because his blood
will become muse on the day of resurrection ”. ……
311 - "He who fastes every month, three days is like
the one who fasted forever ”……

986 - "He who makes ostentation of his work will be called by four names, in the presence of all creatures, on the day of Resurrection: O traitor! O villain! O loser! Your work is void and your retribution is lost. So go get your retribution among those for whom you have worked because, you have no retribution to Me. O you who was showing off! "……
312 - "He who follows the fast of *Ramadhān* by six days of fast of the month of *Shawwāl* is comparable to that which made the young throughout life "...

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614 - "He who keeps a stray beast goes astray by this act". He said also: "He who takes a stray beast belonging to a devotee, exposes himself to hellfire "…….
327 - "He who fasts *Ramadhān* with faith and the hope of retribution, will get absolution for all his previous sins. If you know what *Ramadhān* includes as virtues, you will wish that he lasts all year '… ..
329 - "He who does not pray has no faith" until this that he says: "There is no young person without to commit the sins fixed by *Allah* ". ……
815 - "He who dies on a Friday is freed from the suffering of tomb "……
582 - "He who deceives us cannot be one of us; the same than the one who is not kind to our little ones and the one who do not respect our elders "…
348 - "Whoever feeds a Muslim with a date, *Allah* the will feed the fruits of paradise and the one who gives drink to the Muslim one sip, *Allah will* water him with pure and sealed wine "…… ..
47 - "He who obeys my authority is in a state of obedience; and whoever disobeys my orders, he is in a state of disobedience.
656 - "He who takes a pledge by an oath and sees that there is better to do, that he expiates his oath and that he what is best ".

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340 - "He who refuses to pay the tithe deserves the punishment of death ".
601 - "Whoever appropriates land that he exploits for ten years

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land will revert to the one who appropriated and exploited it. No
argument will not be in favor of his opponent ”……
109 - "Whoever exposes himself to vomiting or expectoration,
must redo his ablutions ”…… ..
315 - "He who is found in the morning, defiled, following a state
of impurity, broke his fast ”. …….
448 - “He who succumbs while defending his good is a martyr”. He has
also says: "The most virtuous work is to say what is right
before an unjust leader and pay him with his life ”. …… ..
112 - "Whoever touches his sacral bone or his pubis does not have to
renew his ablutions for as much »……
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who wants to do this, must sacrifice two sheep if he has a boy
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rewarded according to his intentions ”……

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58 - “Certainly, the belief is anchored there. As for the relentlessness and
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369 - "Certainly, the believer in eating suffices to fill only one
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533 - "This woman has nothing good with *Allah* ". ….
54 - “That night, I saw myself in a vision near *Ka'ba* . Then I have,
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the shoulders of two men and went around the temple of Al -*Ka'ba* . I
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and frizzy. He was one-eyed with his right eye that looked like a grape
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the Antichrist ”…….

321 - "This night was designated to me to announce it to you, but two men having quarreled. So I forgot the exact date. Watch out for the, nevertheless the ninth, seventh and fifth nights ”
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11 - Those who are in a state of ritual impurity and those who are not should not read the Quran, nor touch the Book with their hands

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159 - "The cat is not filthy. It does not contaminate the water. It made part of animals domestic workers ”…….
384 - "My dear Gabriel, may salvation be upon him, never ceased to recommend to treat slaves kindly, to the point where I believed that men should no longer be slaves. He never stopped even, to recommend that I treat my neighbor with respect, to the point where I believed that nothing should be secret to him ».
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463 - "Horses are a source of reward for their owners, others are a protection and still others are a burden of punishment. Those who provide divine reward are

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784 - "Choose the virtuous Imām and choose the woman suitable for your descendants ”…….
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55 - “Five prayers during the day and the night”.
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351 - ":" *Allah will* protect from His shadow seven kinds of people, the
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or
he
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will have
no
shelter
that after
of
him "……

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747 - " *Allah* , blessed and exalted, said: I disavow whoever
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whoever turns away from his near relatives, will have turned away from
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…… ..

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804 - " *Allah* has commanded me to teach you what is
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in

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……
977 - " *Allah* curses anyone who brings innovation to Islam or
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373 - "She is one of the servants who serve you
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that we
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in
gesturing ”…….

346 - “Give alms; because it protects against fatality and
excruciating death "..." What a man spends to support his family
is
considered
alms ”……
…… ..

90 - "Make the water penetrate well between the fingers during ablution
before fiery nails you will be placed between them
"……

145 - "Do your ablutions, wash your sexual organ then you can
to sleep"…..

414 - "Circumambulate around Al -*Ka'ba* , behind the
faithful,
all
in
remaining
sure
your
frame ”.
. …… ..

617- “Make your find known for a year. If someone
come and give you an exact description, give it to him "..."
know your find for another year ”.
…… ..

616 - "Make your find known for a year, then keep it
nature of the stock exchange and its closing system. If someone comes here
claim and give you an exact description, give it to him, otherwise dispose of
content for yourself ”.
776 - “Prayer is permitted behind every filial and adultery.
Fulfill, therefore, this prayer behind every filial and
adultery ”……
511 - "The woman who has already been married has the right to decide to
marry independently of the matrimonial guardian. As for the virgin, she
can only be married after being asked for her consent
who
se
translated,
in
this
case,
through
his
silence ”…… ..
555 - "The woman who has a discharge of blood outside her
menstruation, must perform ablution for each
pray ". …….
543 - : "A woman is not purified of her periods until the
buffer
is
White ".
…… ..
937 - "Women who file for divorce and those who flee
their
husbands
are
of
hypocrites ”…….
643 - "The fever comes from the blaze of hell, cool it with
some water ".
227 - “The faithful confides in their prayer intimate words to their
Allah . Let him know what he's saying about it. Don't raise your

voice while reciting the Quran so as not to distract each other,
of prayer ”. …….
339 - "The believer does not have to pay the tithe, neither for his slave, nor for
his
horse ”.
…….
367 - “The faithful eats to fill one bowel. While
the infidel
eat
for
fill up
seven
intestines ”.
……
519 - “The faithful in a state of consecration (*'I* ḥ *rām*) has neither the right to
to contract a marriage, nor to ask for the hand of a
women "……..
997 - “Faith chains violence. Hence the believer must not
commit
of
violence "……
…….
766 - "Once a man has committed the act of adultery, he will lose his
belonging to Islam. And when he repented he picked it up from
new "...
635 - "Mental fornication can occur through the gaze of
eyes, by the action of the hands, by the steps of the feet. Organs
genitals
dedicate
this
or
the
deny ”…….
904 - "The flagellated fornicator marries only with a fornicator
flagellated. Likewise, the flagellated fornicator only marries a

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fornicator flogged like her. What is made illegal to
believers ”. ……
983 - “The fornicator cannot be faithful when he fornicates.
The thief cannot be faithful when he steals. The wine drinker

cannot be faithful when he drinks. But if he repents, *Allah*
will accept his repentance "...
992 - “The fornicator cannot be a believer when he
fornic. "..
995 - "Faith is more anchored in the hearts of the true faithful than
the clinging of heavy mountains in the ground ”.
G
756 - "Be careful not, after my death, to become unfaithful in yourselves
killing "
……
791 - "Watch out, avoid the killing of children and women,
polytheists except the one who took part in the fight, she exposes herself to
death ”. ……
955 - "The good people in life here below will be good people
in the future life. Likewise, the evil people in life here will be
of
people
of
wrong
in
the
life
future ”…….
767 - "The people of hell, complain about the smell of one who has
clerk
the act
adultery
in
space
of
hell ”.
…….

700

963 - "People will come forward on the day of Resurrection having to
their account of good deeds as great as the mountains of
Tihāma whom *Allah* will reduce to scattered dust and
will precipitate in Hell ”…“ These, are people who make the prayer,
fast, make the pilgrimage and even do nocturnal worship.
However, when they find something unlawful in privacy,
they engage in it. So *Allah* makes their works in vain, where there is no

of
discretion,
and
the
throw
in
Hell ”……
H
926 - "The Hour of the end of the world will not come before the
hypocrites
of
each
nation
don't
take
the
above"……
721 - "The last hour will not come before a man, in
passing near a grave, do not wish to be in the place of the one who is there
buried ”……
710 - “The strong man is not the one who uses his strength. It is rather
the one who controls himself in the moment of anger ”.
……
478 - "The man who has the priority to lead the funeral prayer is the one
who surpasses others by piety and the frequent evocation of *Allah*
»…… ..
486 - “The believing man is delivered from the worries of this world and its
sorrows, because he joined the grace of *Allah* . While at the death of

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the ungodly man, the land, the people, the animals and the trees, all in
are issued ”……
724 - "The man who speaks words pleasing to *Allah* without
give them importance, *Allah will* grant him his
approval until the day of its meeting. The man who pronounces
words condemned by *Allah* , even if he does not grant them
importance, will have incurred the wrath of *Allah* until the Day of
resurrection ”…… ..
969 - "The man sometimes says something that attracts the wrath of *Allah*
against him, without his imagining the degree of his gravity. While this
this will cause him to fall that will last for seventy years in the

precipice of Hell ”…… ..
542 - "A man is better qualified than his wife as long as she does not
its
not
cleared
of
her
third
menstruation ”……
598 - "The wealthy man who delays a payment commits a
iniquity ”……
I
12 - It is forbidden to take the Koran with you to the land of enemies
lest they find out and cause him harm
any"……
208 - "It is permissible to say the prayer under the direction of any man
whether it is fair or unfair, as long as it does it correctly ”.
…….

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365 - "It is inscribed on the gate of paradise: The gift is rewarded
by the tenfold of its value and the loan by eighteen times its value ”.
…….
293 - “It is forbidden to pray in cemeteries, places of
immolation, places where camels are slaughtered and in the midst of
roadway ”……
…….
730 - "It is forbidden for any woman who believes in *Allah* and in the day of
last judgment to make a day trip and a night walk
without
what
born
is
accompanied
of a
Maḥram ”……
675 - "It is forbidden to sell the right of allegiance or to make it
donation.
He
is
the same

at
the
kinship "…….
356 - "It is illicit to the rich, to the healthy and to those who hoard
his
silver,
of
to receive
alms ”.
…… ..
387 - "It is forbidden to eat the flesh of animals which are
with canines, and birds with
greenhouses ”…… ..
536 - "It is unlawful for the woman who believes in *Allah* and the Day
last to mourn more than three days unless it is
her husband, because in this case the mourning is four months and ten
days ". ……

703

517 - "It is forbidden to have a wife jointly
and her maternal aunt or her paternal tent ”.
…… ..
592 - "The onus is on the person presenting the request to provide proof
testimonial
and
at
respondent
of
to lend
oath ”…… ..
174 -
"They
have it
kill.
that
Allah
the
kill "…….
464 - "I have been ordered to fight unfaithful people until
that they profess that there is no divinity apart
Allah … ”…….

697 - "It is not permissible for a faithful to remain in rupture with
his brother for more than three days. When they meet again and
each of them will refuse to approach the other, the best of them will be
the one who salutes first ”.
74 - "We must not water sick cattle with the healthy".
…… ..
….
703 - "There is one among the trees whose leaves do not fall."
and which is the emblem of the faithful Muslim. Tell me from which tree
is it? "……
530 - "There can be no repudiation unless the marriage is
consumed
Al-Ḥ *adīth*
"…….

704

673 - "There can be no divorce or repudiation by the Ḍihār
if there was no previous marriage; As one cannot free
a slave that one does not own. Likewise marriage cannot be
valid without matrimonial guardian, dowry, and proof
obvious ”……
88 - "There are no ablutions, for those who do not mention the name of
Allah
at
start ”.
…….
91 - "There is no belief for one who does not pray and he
there is no prayer for the one who has not done his ablution. Finally, he
there is no young person except for the one who has abandoned the prohibitions that
Allah has fixed ”…….
256 - "There is no prayer for the neighbor of the mosque except in the
mosque ”.
295 - “There is no prayer after the afternoon prayer until
when the sun sets completely, and there is no prayer after
that of dawn until the sun rises
completely ”…….
332 - "There is no tithe worth less than five silver
ounces. (The ounce is worth forty *Dirham*) -; nor for what is inferior
to twenty Mithqāl, neither for that which is less than five camels, nor for
sheep whose number is less than forty, nor for what
less than five loads of wheat ”……

705

342 - "There is no prayer for one who refuses to fulfill the dime. He repeated it three times. Whoever pays it to a party not having the right to collect it is the same as one who refuses to acquit ”. …… ..

400 - “There is no god but *Allah* , Alone, without associate. AT Him sovereignty and praise. He is omnipotent. We come back to Him. We repent to Him. We bow down to our Lord, we worship and praise him. *Allah* realized his promise, granted victory to his servant and he conquered, Alone, the coalition ”. …… ..

924 - "There is no god but *Allah* , is a word, thanks to which *Allah* has united the hearts of believers: Whoever pronounces then does a pious work being a believer. And whoever pronounces then indulges in the villainy is hypocrite ”……

927 - "There is only one hypocrite who can lack consideration at three kinds of individuals, namely: The man of knowledge, the elderly individual and the just chief ...

510 - "There can be no divorce or repudiation by the Ḍihār if there was no marriage beforehand ”. …….

280 - “There is a time when every Muslim who is to pray, will receive from *Allah* whatever he asks of Him ”. …….

706

606 - “There has been a revelation about you and your mate. Go and bring- the"…… ……

407 - "There are five animals that the (pilgrim) can kill in a state of ' *' I* ḥ *rām* , without committing any sin: the crow, the hawk, the mouse, the scorpion and the snarling dog ”. ……

806 - “There are two categories of people in my community who will not be entitled to my intercession on the Day of Resurrection, and

that *Allah* cursed through seventy Prophets who told me
possessed ”…“ These are the Qadarites and the Murji'ites ”…“ These are
those who assert that faith consists of verbal profession without the
acts. As for the Qadarites, these are the people who commit the sins
on the pretext that this is a divine constraint. For if *Allah* the
wanted, they claim, we would have neither associated nor disobeyed ”…… ..
728 - "There will be a reward, for every being
living "……
37 - :
" He
y
at
of
the
magic
in
eloquence ”…….
887 - "There are three kinds of people to whom *Allah will* not address
not the word, nor will pay the least respect, on the day of the
Resurrection and on whom He will inflict a painful retribution. This
are: He who uses false oaths to sell his merchandise;
the one who lets his robe drag out of pride and the one who reproaches the

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donations
he
made"……..
691 - “There are two kinds of sins. First the sin between the faithful
and *Allah* and the sin between man and his neighbor… ”
947 - "There are two kinds of knowledge: knowledge that is manifested in
words, this is an argument that *Allah will* use against
the man. And then, a knowledge that sits in consciousness, this is
profitable knowledge ”…… ..
750 - "There are three kinds of individuals to whom *Allah* does not grant them
no regard on the day of resurrection. He inflicts on them a painful
torture. It is about: the man with the hair turned white who
delivers to fornication, the helpless full of pride and vanity and the one who
use the name of *Allah* as a commodity, neither buying nor
selling anything without swearing by
Allah
»…… ..

928 - "There are two virtues which cannot be united in a hypocrite, they are: Good conduct and learning in the *Sunnah* (Tradition prophetic)".
752 - "There are three categories of people to whom *Allah* will not lend no regard, on the day of Resurrection. It is about the one who liquidates his merchandise by abusing oaths, the scoundrel, the man that is to say who leaves his coat behind him by pride and the one who reproach the benefits he allowed "……
……

708

725 - "It would be better not to know your parents, than to miss the chance to have them alive without taking advantage of their presence for make sure the paradise ”……
...
830 - "There will come a time when associationism is more discreet than a black ant that sits on a black rock, in one night dark"……
389 - “You are only forbidden to eat his flesh. However all bare, a time tanned, is purified ”……
618 - "It is lawful for you to eat two kinds of corpses and two kinds of blood. The corpses are those of grasshoppers and animals aquatic. As for the blood, it is the liver and the pancreas ”.
942 - "We have been commanded to feed only on what is lawful,

and
of
make
of
works
magpies
»…….
240 - "The Imām is instituted to be imitated, if he prays standing, pray
standing if he prays seated, pray seated likewise. When he says: " *Allah is* listening
those who praise him ", say:" Lord *Allah* , praise be to you.
! "…….
500 - "Piously implore your Lord and invoke Him in
ease because *Allah* said: He who calls on me when he is in
ease, I answer him when he falls into embarrassment. I give to the one

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who asks me. I bring up the one who observes modesty for me. I
bless the one who asks for my forgiveness "…
222 - "Incomplete is the prayer where one does not recite the first
surah
of
Koran ".
……
671 - "The infidel does not inherit the Muslim and the Muslim does not inherit
not
the infidel ".
…….
968 - "The unjust will be gathered in Hell with those who
would help, be it by cutting a quill or diluting the ink
"…… ..
15 -
"Insert it
in
such
surah,
the
next "…….
1-
"The believer's intention is more valuable than his
action ". …….
1002 - "My intercession does not reach a ruler who oppresses

people, nor a man who does not fear *Allah* in the observance of
rights of
the orphan ”……
……
1003 - "My intercession is not about the extremist in matters of
religion nor the one who will not hold it
account ”…….

710

1004 - "My intercession will not be granted to those of my
community who commit great sins ”.
…….
939 - "Ask me
sure
this
than
you
will want ".
……
394- “ **Ask** me about anything you want. I will answer to
all
your
Questions
? ". …….
639 - "The Israelites were not lost until the day their wives
have
made
use
of
false
hair "……
J
213 - "I have the impression of seeing people who will come after me, and
who will raise their hands, praying like ponytails
reluctant ”. …….
182 - "I thought about ordering logs to be brought, then ordering
the fulfillment of the prayer, in order to appeal to it and designate
someone to run it. Then I leave to be able to go put
fire to people's houses. If an individual of the people who have
my soul knew how to find a few fatty bones or two beautiful feet of
sheep, he would certainly have attended the evening prayer (*Al-'Ishā '*) ”.

……

711

358 - "I swear by Him who disposes of my soul that it is better to
each of you, to take a rope to bring wood on your
back, rather than going to ask for alms from someone who will give
or refuse ”……
959 - "I swear by Him who disposes of my donkey that he will not be admitted
in paradise that the one whose neighbor does not fear that he will make him
wrong "……
452 - "I swear by Him who disposes of my soul that I would like so much
be killed in battle for the glory of *Allah* , then resurrected to be
killed again and come back to life again to be killed from
new ”……
998 - "I am astonished at the respect which the believer enjoys with his
Lord. Thus, when he does good, He agrees with him and when he
made
of
wrong,
He
the
him
forgive ”……
…… ..
236 - "I have never seen the Prophet, may *Allah* bless him and greet him,
pray at night while seated ”.
623 - “I don't like the mistreatment of parents (Al-
'Uqūq) ”…… ..
935 - "I do not fear for you after me, on the side of a believer or
on the side of an infidel. As for the believer, his faith will hold him back from you
to do harm. The infidel, he, *Allah* has lowered him by his infidelity.
But, I rather fear for you on the side of a hypocrite, to speak

712

scholar, with an unjust heart, who says what you approve while he does
what you disapprove of ”…….
386 - "I do not eat it, but I do not prohibit it either".
…….
974 - "I take *Allah* as a witness that I disavow the Qadarites

and that I disavow the Murji`ites. *Allah* and His Prophet
disavow ”…… ..
972 - "I pray to *Allah* to preserve you against certain rulers who
will come after me. Whoever frequents them, supports them in their
declarations, will not know how to claim from me, nor me from him and he will not know
to drink
of
my
lake
at
paradise ”…… ...
80 - “I am like a father to you. I make you learn your
religion ”……
30 - "I left you a precious thing as long as you
attach to it, you will never go astray. This is the book of
Allah , his power and greatness. If you do not find in the
Quran what you are looking for, refer to my tradition. If you do not
not find it there, refer to the holders of the authorities who are
among you "……
471 - “I recommend the white clothes. Put them on
alive and bury your dead there because they are the best
clothing. Do not bury the dead in silk, nor with
clothes adorned with gold. This type of clothing is prohibited for men
my nation and permits for its women ”…… ..

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481 - “I have forbidden you to visit the graves. Now it is you
allowed to visit them. But, don't say anything
improper ”……
308 - “The fast of the day of 'Āshūrâ' is worth an expiation, sins
committed for sixty months; it is also worth the equivalent of
the emancipation of ten faithful of the descendants of Ismāil, that
Allah be pleased with him ”...
330 - “Fasting is protection. If any of you did the
fast, he must not utter indecent words and argue. Yes
someone attacks or insults him, say to him: I am in a state of
young "……..
68 - "on the day of resurrection, *Allah* , blessed and exalted,
announces: Where are those who have loved themselves for Me. today, I
protect them from My shadow because there is a day when there is only shelter ”.
…… ..

281 - "On Friday, lotion is compulsory for all the faithful
who have reached puberty ”……
589 - "the judge arrives on the day of resurrection The tied hands are
whether his justice frees him or his injustice throws him into hell ”.
…….
L
282 - "The lotion is compulsory on Friday for everything
pubescent ”.

714

169 - "The pulverized lustration is enough as long as you do not find
the water.
Same,
if
this
go
last
ten
years ".
…… ..
797 - "Where unbelief resides, access is due to the refutation of the
destiny
Divine".
……
67 - "When *Allah* loves a servant, he addresses the angel: O
Gabriel, I loved such a servant, love -
the "……
988 - "When *Allah* accepts a good deed from someone
he
the
preserve
until
the
end
of
time "……
802 -: "When *Allah* created Adam, may *Allah* greet him, he brought out
from his back his descendants like atoms. He made his covenants and
ordered them to bow down. Part of them obeyed. As for the other
party, she refused. Those who then obeyed are the faithful and this
are they the blessed. While those who had disobeyed, they are

the infidels and they are pagans and criminals ”.
4 - "When you recite the Koran, chant it completely and do not
do not sing it because, *Allah* loves that the Angels listen to his word ”.
…….
87 - "When one of you wakes up from his sleep, let him not
not dip his hand in the container before he washes it three times

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because he cannot know where he would have put his hand during the
night"……..
115 - "When any of you touch his sexual organ, he
must
renew
his
ablutions ”…….
116 - "when one of you touches his sexual organ, he must
renew
his
ablutions ”.
…….
130 - "When an individual among you sleeps, the demon comes to make him
three knots on the back of her neck and said to her after having implanted each knot:
A
long
night
are you waiting,
sleep
so".
…….
147 - "When a woman among you has a blood stain
menstrual on her clothes, she must rub the garment sprinkle it with
of
the water.
Then,
it
can
make
the
pray
»……
154 - "When a dog laps in a vase belonging to someone

among you, may he pour this water and wash this vessel seven times ”.
……
175 - "When you hear the call to prayer, repeat exactly
the words of the Mu'aẓẓin. The formulas of the call to prayer (Al-Aẓān)
as well as that of the ultimate call of the state of prayer must be
repeated
of them
time
each ”.
…….

716

179 - "When the heat increases, wait until it is cooler
to say the midday prayer. In fact, the great heat is a
emanation of Gehenna ”.
201 - "When any of you enter the mosque, let him
make a prayer of two *Rak'āts* , before sitting down ”…….
224- “When the faithful say: Praise be to *Allah* , Lord of the worlds.
Allah
said:
the
loyal
my
rented ”.
…….
247 - "When the call to prayer was made, Satan moved away by
noise so as not to hear this call. When the call is over,
Satan returns, then walks away again to listen to the ultimate call
to prayer (*Al-Iqāma*) at the end of which he immediately returns. He then tries
to disturb the faithful in their prayers by suggesting that they think about such
thing, so that he no longer knows where he is in his
pray "…….
258 - "When any of you enter the mosque, let him
pray for two
Rak'āt
before getting there
Sit "……
261 - "When anyone among you is praying, let him
avoid spitting in front of him because we are facing *Allah* in prayer ”.
…… ..
287 - "When a faithful, intending to rise to pray

during the night and he wakes up not seeing that he is carried away by the sleep, *Allah* grants him, all the same, the reward of prayer.

717

His sleep is conceived, then as a gift, from *Allah*

»……

404 - "When a devotee in a state of Al - *" I* ḥ *rām* dies, he must be washed, then buried exclusively in the two pieces of cloth that he wore in ' *' I* ḥ *rām* . We must neither embalm him nor cover his head ”…… ..

425 - "When you get to the place between the two mountains that are in Mina, he huffed his hand looking up. There, find a valley called "Wadī Al-Surar" which contains a large tree under which exist seventy Prophets ”.

…….

484 - "When one of you dies, he will be shown the morning and the evening, the place he will occupy in paradise if he is one of the elect, or his place in hell if he is one of the outcasts. They say to him: Here is where you will stay when *Allah* resuscitates you on the day of resurrection ”…… ..

513 - "When an individual asks you for the hand of a woman and that he deserves it, do not refuse his request. May *Allah* us preserve from depriving these women of marriage "... .." The faithful of the people of uniqueness all deserve to be married except for four who are: the freedman, the scarifier, the weaver and the fruit seller and vegetables ”……

551 - "When the blood of menstruation disappears, it becomes obligatory of practice the lotion ”. ……

718

714 - "When the night comes, close the door, consolidate the mouth others, stopper the vases and extinguish your lamps, because the demon

never open a closed door, nor untie the rope that closes
the skin, nor uncover a vase. However, a mouse can cause a
fire in a house ". ……
801 - "When the sperm is still in the womb, *Allah* reveals to
the angel in charge of the wombs to write. This one asks' So: But Ô
Allah ! What should I write? He said: Write down - the blessed one, or the
criminal according to his work and write his traces, his work, the term of
his life and his subsistence "……
982 - "When the deceased is placed in his grave, then buried under the
earth, he hears the footsteps of people leaving him… ".
…….
93 - "When you touch water through your nostrils, do it
deeply, unless you are in a state of fasting ".
…….
246 - "When anyone among you trades his prayer, Satan
tries to disturb him so that he no longer knows where he is in his prayer.
If this happens to one of you, let him bow down twice while
remaining seated ". ……
734 - "When a Jew greets you, he says to you: *As-Sām* be upon you.
As-Sām
means death. But, answer him: And on you
too "……..
M

719

345 - "The high hand is better than the low hand" ……
961 - "Your hand has just overtaken you in Hell." If you repent, *Allah*
will give you back your hand in paradise. Otherwise, the rest of your body will follow the
path
than
the
part
amputee
at
taken "……..
958 - "But if any of you will be so close to paradise and
will be able to see it, access will be prohibited because of a handful of blood
of a
Muslim
he
will have

effusée ”.
…….
733 - "Bad luck exists in housing, women and
frame "...
32 - "Woe to him who has not been educated once and woe to
one who has learned without working according to his knowledge, twice ”.
…….
92 -: "Woe to the heels which incur the misfortune of the fire of hell,
of
even
to the
plants
of
feet ”… …… **..**
953 - “Woe to him who knows and does not work accordingly. He
repeated seven times. And woe to him who does not know and does not work
properly. He says this last one warning
time "……
349 - "The unhappy person is not the one who asks for alms and
who is satisfied with a few bites of food or a few
dates. The people said: Who then is the unhappy one, Prophet? He him
answers: The real unhappy one is the one who, while being in need,

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nobody realizes his misery to come to his aid and who does not
go
not,
himself,
request
alms
to the
people ”. ……
……
621 - "Eat the meat of your victims, and give alms
with what is left after the third day ”.
……
642 - “There are five martyrs”.
……
449 - "The martyrs are five in number: it is about: the one who
dies of the plague, he who dies of a stomach ailment, he who
drowned, he who perishes in a landslide and he who dies in

fighter
for
the
cause
of
Allah
"……
….
450 - "The martyr is absolved as soon as the first drop of his blood
is paid for the cause of *Allah* and it is preserved against torments
from the grave ”….
451- “The martyrs of my community would be few if they
among them were only those who died in combat "..." Is a martyr
the one who is murdered, the one who perishes in a landslide, the one who
dies of a stomach ailment, he who drowned, he who is
devoured by wild beasts, he who dies of a bite
poisonous, one who dies of pneumonia, one who dies in
keeping watch for the sake of *Allah* , he who dies in his
having evoked *Allah* , may he be exalted, while lying down, the one

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721

who succumbs to childbirth, and even the one who dies in bed
while wanting the judgment of *Allah* to prevail, while the judgment of
ungodly
is
at-
below ”……
…….
638 - "Cursed is he who looks at his brother's sex" ... "To the
private parts of his brother. Cursed be he also who shows his
parts
shameful
to the
people ”……
…….
981 - "Cursed is he who walks on the paths taken by
Muslims something that harms them. Cursed is he who
made
a
act
sexual

with
a
stupid ".
…… ..
398 - “Mecca is sacred; *Allah* has declared it so. That there is
not pick up found objects (only to return them to their
owners); that we do not cut our trees, that we do not stalk its
game and that the grasses that grow there not be pulled out ”.
…….
105 -: "Gossip breaks the fast and the validity of
ablutions ”…….
317 - "Gossip breaks the fast and invalidates
ablutions ”……

722

823 - “Meditate on creation, but not on the Creator; because, we cannot
know
than
through
membership
of
faith
in
him "…….
846 - “Meditate on creation and focus on the Creator. Because the ordeal
of each community, after the disappearance of its Prophet, that
Allah bless him and greet him, consists of meditation on the Creator.
This will also be the test of my community, after
me ". ……
455 - "The best work is to say what is right in the face of
a tyrannical leader, and pay him at the cost of his
life "…….
772 - "The best believer is he who enjoys the best rules of
conduct
in
matter
of ethics ”.
…… ..
337 - "The best among you with *Allah* is he who pours in
as a legal handout, the best things he has
possesses "……

38 - "The best in my community are people who
succeed, who will believe in my mission and work according to my
directives without having seen me. These will benefit from the most
high with the exception of those who will fully engage in
sedition ”…….
984 - "The members of my community will commit acts
infidelity after my death. Certainly, they will worship neither the sun, nor moon, nor

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stone, no idol. But, they will work ostentatiously
"…….
541 - "Periods last at least three days and at most
ten
days
". …….
.
668 - "The murderer does not have the right to inherit the victim, whatever
homicide,
voluntary
or
involuntary
"…… ..
676 - "The murderer does not have the right to inherit the victim, whatever
homicide
is
voluntary
or
involuntary
"…… ..
698 - "Beware of suspicion, for suspicion is the most
false suggestions of the soul; don't spy, don't be
prying, don't be hateful, don't be envious, don't be
in contention. But rather be brothers, O servants of *Allah* ”.
……
260 - "The mosque must be kept safe from filth by three
acts which are: The search for a lost object, to trace a path of
passage
and
y
install
a

blown ”.
…… ..
921 -
"Your
sheep
n / A
of
value
than
her
flesh ”……
903 - "Muslims must be united, some defending the
others ”.

724

664 - “Muslims are equal on the price of blood. The property of
Muslims are inviolable by another Muslim. Muslims
are interdependent and must all observe the commitment of
protection
tenuous
through
the
latest
in between
them ”.
…….
NOT
556 -
"Don't go
not
in front
of
caravans ”. …….
376 - “Do not drink while sniffing water as this causes shortness of breath.
But
drink
small
at
small "……..
85 - "Never face *Qibla* for any need
natural ”.

717 - “Don't walk with just one shoe. Have both
feet
naked
or
the
of them
feet
shod… ”.
…….
779 - "Do not be a great incriminator nor a great accursed one and
does not advance opinions about religion not authorized by
Allah ”……
77 - "Do not go to the *Qibla* to fulfill any of the
of them
needs
natural ”…….

725

526 - **"** Do not indulge in sexual intercourse with pregnant women
only after childbirth, nor those who are sterile
"…….
562 - “Don't fake an auction to sell. Do not put them
goods for sale before unloading them at the market.
the city dweller does not sell for the Bedouin and do not let the camels
and the sheep without milking them for a few
days ". ……
575 - “Do not sell gold for gold, nor silver for silver,
nor wheat for wheat unless it is equality for equality. When
these various kinds of goods are different from each other, do not
do not sell forward ”…….
677 - "No Muslim who owns property which he wishes to dispose of by
will not have the right to wait two days for their
provisions
be
bets
through
written ”……
….
696 - "Do not be hateful, or envious, or angry with each other
other. Be brothers, O servants of *Allah* . It is not allowed a
Muslim to sever relations with his brother over three

days"……..
913 - "Do not do as the people of the Book do in their
chapels
and
their
churches ”……
… ..

726

829- “Do not meditate on the essence of *Allah* . Because the mediation on his creation occupies enough the mind. Moreover, no reflection can to reach it, if not by the intimate assent of the heart ”…“ People of a certain people among the preceding nations went to their Prophet to put him in difficulty. But, their Prophet did not did not respond. He preferred to wait until *Allah* decides. Indeed, it was not long before lightning struck and burned them alive ”……
…….
834 - “Do not meditate on *Allah* . For He has no identical with Him, nor of similar, nor of equal. Do not speak of *Allah* by allegory. Born the not locate. For He is in all places. Rather, meditate on his creation. I will inform you about one of the beings that He created. This is a angel whose wing extends to the sunset. His feet cross the deep lands, while his head reaches the seventh sky ”… ……
970 - "Is not one of us, whoever deceives us bears arms against us, disrespect benevolent towards our young children, or slaps her cheeks, tears her clothes and says
the
period
of
paganism
for
cry
a
death ”…… ..
965 - "Don't you want me to tell you who is the first man who will be cast into Hell? ". People said, "Who is he, oh Prophet ? The Prophet, may *Allah* bless him and greet him, said: "He is the villain who, while having recited the book of *Allah* , respect nothing ”…….

727

594 - "Don't you want me to tell you who is the best
witnesses? ".
753 - "We disavow whoever deceives us, refuses to us
give prevalence, whoever brings innovation in Islam or
is home to an innovator in religion and anyone who does not respect our
elderly and do not treat our little ones with
benevolence ”…… ..
669 - “We Prophets leave no inheritance. What
we
let's leave
be used for
alms ”……
300 - We pray with the Prophet, that *Allah* bless and greet him.
However, we have never seen him pronounce the invocation of the *Qunūt* in
pray "…….
278 - "We, who came last, will be the first and
will get ahead of the others on the day of resurrection ”.
……
101 - "No believer does his ablution carefully for prayer
then he accomplished it, without *Allah* forgiving him any sin he had
committed after having performed the next prescribed prayer ”.
…… ..

728

883 - “No one leaves the mosque after the call to prayer on the day of
Friday without being hypocritical, unless it is a
individual, who has been forced to leave because of a pressing need and who
intend to return to pray ”…….
1000 - "No man observes continence with respect to pleasures
temporal, without *Allah* placing wisdom in his heart and
make appear in his words, without showing him the vices of
life here below, as well as its ailments and their remedies, and without
leave this life, being safe to go and join the home of the
Hi "……
1001 - "None among you will enter paradise except through a work
good, to the mercy of *Allah* and to my
intercession ”…… ..

504 - "No one prays for me a hundred times a day, without being counted
at
number
of
persevering
at
the invocation ”…….
782 - "No prayer for an Imām who is ahead of the people
hate ”……
O
780 - "Obey them as long as they do not forbid you
the fulfillment of the five prayers ”. 781 - The Prophet, may *Allah* the
bless and greet him, said: "may the righteous among you, you
govern because they are your conductors in the right path of your
Allah ”. ……

729

906 - “O how many carriers of knowledge are not learned. And oh
how many carriers of knowledge pass it on to those who are more
scholars ”……
949 - “O believers! Faith in *Allah* consists in devoting your
works while doubt about *Allah* is to work for
other than Him ”…….
820 - “O Fāṭima, daughter of Muḥammad, ô Ṣafiyya aunt of
Muḥammad, redeem yourself from *Allah* . 'Cause I can do nothing for
you with him ”.
359 - "O believing women, do not disdain what is offered to you
your neighbor, even if it is a sheep's foot
cooked ”……
682 - “O believing women, do not disdain what your
neighbor,
even
if he
is
of a
foot
of
sheep
cooked ”…….
825- “O faithful, contain yourselves. The one you invoke is neither
deaf, not absent. He is closer to you than the necks of

your frames "...
941 - "O Ka'b, all flesh (of a man) fed on illicit goods shall be
doomed
at
fire
of
Hell ”……
422 - “O men, the revolution of time is identical to the order that
Allah assigned him the day he created the heavens and the earth. No month
should not be omitted, to change the date of the months at your discretion. The

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pilgrimage is fixed in the month of Dhū-al-Ḥijja, until the day of
resurrection ”…… ..
890 - “O my daughter! Try to work for the salvation of your soul because I do not
can
nothing
for
you
nearby
of
Allah
" …… **..**
817 - "O my *Allah* , grant Your favor to the last Quraish,
as You made the first of them taste
punishment ”…… ..
841 - “O my *Allah* , instruct 'Ibn' Abbās in religion and
teach him
interpretation
of
texts ”. ……
104 - "One does not have to do ablution to have eaten a
food that
Allah
allowed to consume ”.
……
334 - "We do not have to respond to injuries from an animal,
from a fall into a shaft or mine. For buried objects, the
dime
is
the

fifth ”……
……
600 - "We do not have to respond to injuries from an animal (Ḥ *adīth*), from a fall into a well or into a mine. For objects buried, the dime is the fifth ”……
544 - "One must not have sexual relations with the woman pregnant until she gives birth, nor with the one who has periods

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731

irregular periods until her irregular periods disappear ”.
…… ..
576 - "Gold against silver constitutes usury unless it is by hand in hand. It is the same for wheat, dates and barley ”……
574 - "Gold against gold, silver against silver, wheat against wheat, barley against barley, salt against salt from hand to hand
"…… ..
97 - "The ears do part of the head ”.
…… ..
128 - "The ears are part of the head during ablution" ... "There is a demon, named *Walhān,* who distracted people at the beginning ablution in order to prevent them from performing ablution. Take-on guard ”. ……
444- “O Lord Bless those who cut their hair”. People said: And those who trim their hair, Prophet? Therefore the Prophet, may *Allah* bless and greet him added: "And likewise, those who cut their hair "...
“O 'Abū Mūsā, do you want me to show you one of the treasures that have keys to paradise? "...." There is no power, no strength but grace

to *Allah* ”……
985 - "Ostentation will become hypocrisy and hypocrisy will be more
discreet, within my nation, that the footsteps of
ants "……

732

66 - "Ostentation, like polytheism, renders the work null".
… ..
P
754 - "Heaven is forbidden to him who killed a Ẓ *immī* , oppressed him
or made him endure what he cannot endure. I am the defendant
of the Ẓ *immī* against his adversary on the day of resurrection and more
bears the reason of the faithful ”.
428 - “Because I felt my head and garlanded my victim.
I will not leave the state of Al - *" I* ḥ *rām* , until I have slaughtered the
victim ”.
453 - "By Him who disposes of my soul, no one will be hurt for the
because of *Allah* . Now, *Allah* knows best who are injured for his cause
except the one who presents himself on the day of the Resurrection and his wound
shedding blood the color of blood and the smell of it
of Misk ”……
2- "Sometimes it came to me like the sound of a
bell. It is a very distressing fact. When it ended, it turns out that
I caught what (the Angel) revealed to me. Sometimes the angel manifests himself in
me as a human being and he speaks to me. I hold back what he has to me
says "…… ..
894 - "Go to the tribe of *Ayla and* forbid them four practices:
conclusion of a sale for which delivery has not been received, the profit

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733

the sale of a property that has not yet passed into our possession, the
sale conditioned by another sale, and sale conditioned by the
loan of a good ”…… ..
302 - "No faith for one who does not pray".
…… ..
667 -
" Not
of
legacy

at
a
heir ”…… ..
649 - "Pass your hand over the place of the evil seven times in
repeating: I take refuge in the might and power of *Allah*
against
the
wrong
than
I
feel ”.
……
611 - "The penalty of amputation (Qaṭ ') can only be applied
when the value of the stolen object is a quarter of a dinar or
more ”…….
406 - “The pilgrim in the state of *'I* ḥ *rām* must not wear as clothing
no shirt, no turban, no pants, no burnous, no boots. If he doesn't
find no sandals, put on boots that he cut underneath
ankles "..." That he does not put on any clothing that has been touched by
Za'frān or Wars »…… ..
286 - "Do you think that I only see from the side of my *Qibla* ?" Nothing
do not escape me from your meditation and your inclinations. I you
see
good
through
behind
my
back ”.
…….

734

29 - “None of you should urinate in stagnant water.
Then he makes it his major ritual ablution or
minor ”……
304 - "The loss that strikes the one who misses the afternoon prayer
is as serious as losing Al- *Watr* his family and his
goods ”……
640 - "The plague is a plague that *Allah* has inflicted on the Israelites - or
against those who came before you. If you hear she's in
a country, don't go there. But if it takes place in the country where you
are,

born
quit
not
your
country
in
fleeing
of her ”…… ..
727 - "The worst of men is the double-faced man, who
presents to some with one face and to others with another
face ”……
363 - "The worst dish is that of the feasts to which the
rich
and
we
at
omitted
the
poor ”.
……
391 - "The worst meal is that of the feast to which the rich are invited
and
the
poor
omitted ”…… ..
905 - "The most learned of men is he who draws on knowledge
of others to increase his own and who acquires to his advantage a
know
he
born
knew
not"……

735

18 - "For the sake of knowledge, travel, if necessary, even in
China ”……
44 - "Power should be held by the Quraish even if it
it is about two men ”and made a sign of his two fingers and Woe to
anyone who lets himself be seduced by power ”.
……
45 - "The power will come back to you, will belong and you will hold it.

as long as you do not make innovations. If you do,
Allah will expose you to the power of the wicked men who
will strip
as
we
bare
bark
of
this
stick ”…… ..
922 - "The first thing we must do in our
this day is to make the prayer. It is only then that we
immolate. Whoever does so will be conformed to my *Sunnah* . When
whoever performs the slaughter before prayer, his sheep will not have
of value only by his flesh and no value of sacrifice
ritual"……
615 - "Take it for it will be yours, your brother, or your
wolf ”…….
344 - “Protect yourself against fire even with half a date.
Because,
alms
protected
against
the
fire ”……
990 - "Protect yourself against the fire of hell even by means of
half of a date given in alms because, whoever seeks to

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to preserve against Fire, even by half a date, *Allah* the
will preserve what he fears ”.
216 - "Prayer with a group prevails over the individual prayer of
twenty seven
degrees "……
…… ..
254 - : "The prayer of one among you in my mosque means
the mosque of Medina, is better than a thousand prayers in any other
mosque, with the exception of the sacred mosque ”.
……
215 - “Group prayer exceeds individual prayer by twenty-
seven degrees of

merit ”… ……
235 - "The prayer that one of you performs in a seated manner,
is worth half of that which he accomplishes while being
standing "…….
421 -
"Prayer will be done further ahead".
…… ..
177 - "Pray in your homes when the night is cold, rainy
and
windy ”.
…… ..
291 - “Pray and you will have success; Give legal alms
(*Zakāt*); you will have felicity; do the fast, you will have a good
health;
travel,
you
you

737
enrich ”……
…….
383 - "The priority is the one who is on the right, then the one who
is to its right, and so on ”.
…… ..
661 - "The price of blood (*Ad-Diyya*) is a hundred camels" ……
662 - "The price of the blood (*Ad-Diyya*) of the woman is half of that
of a man "……..
298 - "The Prophet, may *Allah* bless him and greet him, forbade the
faithful to pray with a natural urge
urgent "……
9 - The Prophet, may *Allah* bless him and greet him, said: "she is
deserved. ...
993 - "The Prophets, then the believers, then the best by
order of merit and so on for the rest of the men who will be
proven
in
report
at
their
merits ”…… ..
896 - "Take advantage of five things before the occurrence of five

others: Enjoy your youth before your old age, your health before you illness, your ease before your poverty, your leisure before your occupation and your life before your death ”….
967 - “Modesty is faith and faith leads to paradise. Obscenity is impiety, but impiety ends in Hell "……

738

Q

217 - "When the call to prayer is made, do not go there hastily; rendezvous in all serenity and calm. Join in those who arrived on time. Then complete the part you have missed. In fact, one of you is considered in prayer at the when he goes there ”…….
249 - "When the ultimate call to prayer is made, when the dinner is served, start with dinner (*Al - ' Ashâ* ') so as not to be concerned during the prayer and not to risk, thus, to do it incomplete "……..
584 - "When goods are different in gender, sell them as you the want "…… …….
107 - "When a woman touches her vagina, she must renew her ablutions ”.
571 - "When the kinds of goods differ from each other, sell them as you want, as long as you observe what I have for you not allowed ". ……
134 - "When the man places himself between the arms and the legs of a woman and that the sexual act is performed, the lotion becomes obligatory ". ...

739

663 - “When the homicide is involuntary (Al-Khaṭā '), the payment of the blood price must be carried out within three years, by third beginning of each year. When the homicide is intentional (`amd), the blood price is payable in cash the same year ”…….

232 - "When the Imām pronounces: *Allah* listens to those who praise him,
those who are behind him must say: *Allah* , praise to You ”.
…….
572 - "When we sell palm trees that are already fertilized, the fruits
return to the seller unless otherwise stipulated by
the buyer ”…… ..
243 - "When one of you is praying, let him not
nobody walk past him. If anyone tries to pass, let him
prevents as much as he can. If he persists that he violates him because it will be
of a devil ”. .. "Man should not stand in front of an animal,
making the prayer ”. ……
210 - "When an individual among you presides over the faithful in a
prayer, may he shorten it. For among them are the sick,
weak, elderly or faithful who have pressing needs. If by
on the other hand, he prays all alone, he will be able to lengthen his prayer as much as he
please ”……
746 - "When a man says to another: you are my enemy, one of the
of them
is
unfaithful
"……

740

641 - "When you learn that the plague has broken out in a
country, do not go there; but, if it is declared in the country where
you find yourself, don't leave this country to escape the
contamination. ". ……
225- "What have you
at
me
argue
in
Koran !? ". …….
654 - "Whoever swears swears by *Allah* or
shut up ”…….
82 - "Let the one who performs his ablutions blow his nose while rejecting the water
sucked in through the nostrils and that whoever torches himself with stones
uses
a
number
odd ”……

…… ..
654 - "Whoever swears swears by *Allah* or
shut up "……
681 - "Let him who believes in *Allah* and in the Day of Judgment
treats his guest with respect, for a day and a night. The duration of
hospitality is three days, beyond which it falls under the
charity. The host should not stay with someone to the point of
interfere "…….
683 - "Let him who believes in *Allah* and the last day say nothing but
well or keep quiet and do no harm to his
neighbour "……

741
296 - "That each of you refrain from saying a prayer to the
time of sunrise as well as at the time of
sleep "…….
778 - "May *Allah* be merciful *Allah* x to him who is silent to have
peace or he speaks the right way to
benefit "……..
975 - "May *Allah* curse the woman who tattoos and the woman who
tattoo, the one that makes the hair lengthen and that makes it lengthen the
hair and the woman who plucks her facial hair and the one who
waxes and the woman (*Al-Wāshira*) and the one who refuses to do
alms ". ……
158 - "Let them drink there, you can always use
the water
who
y
rest ".
……
701 - "Let not envy push you to harm. That the bad
augur does not cause you to give up carrying out your plan. That the
suspicion does not lead you to take it for reality because it is that-
even the training by its bad suggestions, which distinguishes the
Muslim of the hypocrite "……
219 - "What prevents you from praying with the faithful?
Are you not a muslim? »…« If you come to the mosque and you find
the faithful praying, join them even if you have already prayed at
you ". ……

742

354 - “What an excellent handout. Is she the one we make of a
ewe with abundant milk to the point of filling a container in the morning and a
other in the evening ”. ….
531 - "Let the woman not ask for the repudiation of her sister in
view of appropriating her husband. Rather, this woman should be content with
what was bestowed upon him by fate
". ……
670 - "That my heirs do not divide my estate into
dinars or dirhems. What I will leave, after taking the
expenses for the maintenance of my wives and the allowance of my agent
will be alms ”…… ..
783 - "May the reasonable men among you line up behind
me in the first row then those in the last row and
and so on "…
211- "That we give the order to 'Abu Bakr to lead the prayer of
faithful ”. ….
43 - "Peace be with you, O dwelling of believing people!" We
will join you according to the will of
Allah .
…….
994 - "Let none of you wish for death, nor implore it, to
less
to be
confident
in
his
artwork "……
516 - "Let no one among you ask for the hand of a woman
already requested by a devotee or to haggle for an object whose price has

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743

already
summer
Free
through
a
loyal "…….
503 - "Let no one among you say: O my *Allah* , forgive

me if you want; O my *Allah*, grant me mercy if you want.
Rather affirm your request because no one can compel *Allah*
"…… ..
559 - "Let no one among you offer a higher price than
than
his
brother
at
already
Free
for
a
commodity ". ……
693 - "Let no one treat a beast of someone without
authorization… "…
786 - "Whatever despot governor is considered undesirable.
Any despot governor is not entitled to govern.
Whether Muslims under his authority invoke *Allah* or whether they
invest
of
functions
of
the Imām
the
more
virtuous "…….
785 - "May he be cursed by *Allah* , the governor despot towards my
community
and
who
enjoys
of
his
goods "…….
233 - "Who had spoken earlier saying: Lord,
praise, frequent, pure and blessed praise! »…« I just saw more
of thirty angels hurrying, each wanted to be the first for the
transcribe ". …… ..

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765 - "Whoever has divulged the secrets of his Muslim brother, here-

low,
Allah
find out
his
secrets
in
the Beyond ”.
…….
33 - "Whoever acquires knowledge to be proud of it among the
scholars or to challenge the inept, will be devoid of good deeds,
during his meeting with *Allah* on the day of
Resurrection"……..
34 - "Whoever acquires knowledge for the sake of glory and to be
promoted to a high rank, *Allah* , may he be exalted, will strike him with contempt
and debasement on the day of resurrection, and will only bring
regret and remorse so that the "real" scientists are embellished by
their knowledge ”. ……
964 - "Whoever acquires knowledge, to strive for pride with
scholars, or to engage in controversy with the faint of heart, or
well to attract the eyes of men, is doomed to Hell
"…… ..
966 - "Whoever performs the morning prayer (Al-Ṣ *ub* ḥ) is under the
protection of *Allah* . So avoid making yourself guilty of having
violated this protection granted by *Allah* . If you do them, *Allah*
you
will overthrow
sure
your
face
in
Hell
»…… ..
51- “Whoever Allah bestows good on him does not spare him from evil”.
……
35 - "Whoever advances a canonical decision on a question of
Islamic law or he interprets a vision without having the

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competence of knowledge, is like that which falls from the sky and it is
finds by chance, sinking in a very deep well even if it has
attain the truth ”. ……

973 - "Whoever degrades a Muslim, will not be taken for a
Muslim ".
283 - "Whoever has applied the lotion on Friday,
as for that by which one purifies oneself after the state of impurity,
then will leave early (to the mosque), will have as if sacrificed - in order to
approval
of
Allah
- a
camel
oily .. ”……
……
627 - "Whoever drinks intoxicating liquors in this world and does not
not come back to resipiscence
will be deprived of her in the other
life "……
755 - "Whoever contributes to the murder of a Muslim individual,
even by a half word will appear on the day of resurrection,
in front of
Allah , having no hope of having his
leniency ”…… ..
660 - "Whoever robs a Muslim of a right, *Allah* him
forbids access to paradise and condemns it to hell ”.
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989 - "Whoever keeps filth out of the way of the Muslims,
Allah writes a good deed for him. And whoever, *Allah* inscribes a
good
action,
He
will admit
also
at
paradise". ……

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764 - "Whoever and whoever died and he keeps in his heart
feeling, the minimum possible of pride, will not benefit from
paradise, he will not smell its scent and he will not see it. And whoever
will retain a feeling of disregard for his brother, *Allah* the
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25 - "Whoever is directed by *Allah* to benefit, he guides him
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758 - "Whoever harms a devotee or causes him fear,
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738 - "Whoever forges lies on my own account with
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739 - "Whoever forges lies on my account with
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hell ”. …….
923 - "Whoever forges lies on my own account, with
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he
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a
square
in
hell"……

971 - "Whoever associates with a divinator, a good teller
adventure or a wizard and believes what he tells him will have disavowed what
Allah revealed to Muḥammad, may *Allah* bless and greet him
"…….
688 - "Whoever lodges an orphan and takes care of him,
hoping to be rewarded by *Allah* , *Allah* takes care of his
retribution. *Allah* , in fact, does not neglect the retribution of those who
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979 - "Whoever intercedes to prevent the execution of a
legal sanction prescribed by *Allah* , will have to answer for it on the day of
Resurrection ”…….
762 - "Whoever died and is indebted to a debt, does not
not in paradise. He was told: even if he is dead, for the divine cause?
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seventy times then he relived and then he died indebted to a
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will exceed
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paradise ”…….
775 - "Whoever does not attain belief through his word
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his
heart
n / A
not
known
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belief ”…….
184 -: "Whoever forgets or falls asleep without saying a prayer should
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a
time
he
don't
will return
account ”……
960 - "Whoever participates in the murder of a believer, would it be by a

half a word, will come on the day of the Resurrection to present himself with

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written on his forehead: Without hope in the mercy of *Allah*
". ……
709 - "Whoever loses three children will not be touched by the fire
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hell
if not
through
way
of acquittal
»…… ..
712 - "Whoever owns a dog or keeps his fields or
of his flocks, has his daily merits reduced by
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20 - "Whoever takes a path in search of knowledge, *Allah will* him
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access
at
paradise ".
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737 - "Whoever claims to be in paradise, will be among the damned of
hell ".
465 - "Whoever bears arms against us will no longer be
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506 - "Whoever utters this formula a hundred times a day: There is no
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507 - "Whoever utters a hundred times after the accomplishment of the
prayer this formula: Glory to *Allah* ; Praise be to *Allah* , all his
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657 - "Whoever takes an oath to appropriate part of the
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978 - "Whoever attributes to himself a father other than his own or appropriates
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726 - "Anyone who quarrels for an hour of the day, with
one of his parents will be doomed to hell, until he repents ”.
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705 - "Whoever makes himself great in the sight of men, *Allah*
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706 - "Whoever preserves himself from two things would have saved
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956 - "Whoever kills someone who benefits from a pact of no
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292 - "If the faithful knew what prayer in the first row
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371 - "If a fly has just fallen in your vase, plunge it completely; because one of its wings contains the evil, the other the remedy and that it anticipates the evil and delays the remedy ”

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79 - "If anyone among you has come to urinate or to saddles, that he does not place himself neither facing the *Qibla* nor turning his back ”. ……

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362 - "If one of you is invited to a wedding feast, let him return ”.

218 - "If any of you has already made a prostration (*Rak* ' *a*) of the dawn prayer (Ṣ *ub* ḥ) before the sun rises, he then prayed

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813 - "If there was anyone who could be preserved from torment from the tomb, SaʿdIbn Muʿāẓ would have been too. Only he got shrunk to the point where her ribs broke ”.

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……

652 - "If you had said, in the evening, I should have taken refuge with the perfect and absolute words of *Allah* against the evil that created him. Nothing born you would have made wrong

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at
Allah
"……
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957 - "If all the inhabitants of the heavens and the earth surrender
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319 - "If you hear Bilāl, eat. But, as soon as you hear
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653 - "If you only knew what these visits represent as good
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10 - "A surah has been revealed to me. She's better for me than all
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64 - "The source of ungodliness emanates from the East. Pride and vanity
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148 - "The sperm, the erotic oozing (*Ma ẓ i*) the drops which
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707– “Watch three things and I guarantee you in return, the paradise. These are the tongue, belly and sex ”…… ..

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357 - “As long as I have good in reserve, I will give it to you. Whoever observes abstinence, *Allah will* preserve his dignity. The one who is satisfied with what he has, *Allah will* preserve him from want. The one who be patient, *Allah* will give him patience. The most beneficial gift and the more generous is however, the patience ”……
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410 - "Do you realize that the people of your people in rebuilding *Al-Ka'ba* , did not rebuild it exactly on the foundations of 'Ibrāhīm, on him be salvation? ”…“ Yes, only I fear that the people of your people who have since converted to Islam shortly, would ill appreciate the reconstruction of Al -*Ka'ba* ”.
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168 - “Clean earth is enough, even if it will last for years. But, if water is available, you have to pass it over your body ”.
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331 - “The lands watered by rainwater, by springs or by diversion channels, must pay tithing; those watered by water drawn from the ground will pay half of a tenth ”.
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150 - "Your clothing is purified by what it undergoes after ”…… ..

285 - “Everything has a foundation. The foundation of religion is prayer, and that of prayer, humility. Now the best among you, for

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769 - "You must believe in the existence of *Allah* , his angels, his
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23) De *'Arafa* , Muzdalifa and *Minā* ……
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35)

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36)
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50)
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65)
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51)
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53)
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55)
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56)
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4)
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5)
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6)
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7)
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8)
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9)
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10)
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11)
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13)
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14)
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15)
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16)
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17) Tradition relating to the interpretation of the verse "***On that day, there will have green faces, which will look upon their Lord "*** (the Resurrection, 22-23), by 'Ibn' Abbās, may *Allah* be pleased with him……
18)
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19)
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20)
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21)

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22)

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23)

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24)

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25)

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26)

From the verse which says: ***"Allah is the light of the heavens and the earth*** (The light, 35) ”…….

27)

- From the verse where it is said: ***"O my Lord, show me that I am looking at You*** (Limbo, 143) ».....

28)

From the verse which says: ***"The Most Merciful Allahx is established on the Throne*** (Ṭaha, 5) ”. ……

29)

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30)

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31)

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32)

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33)

About “ *A* ṣ - Ṣ *amad* ” ……

34)

From the verse where *Allah* said: " ***on the day when the tibia*** (the calemare, 42) "....

35)

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36)

From the verse where *Allah* , may he be exalted, said: " ***Can it be that your Lord send a served platter down from heaven on us?*** " (The platter served, 112) ……

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37)

From the verse where *Allah* , may he be exalted, said: ***"And we***

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FOURTH VOLUME

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The version of Abū Sufyān Maḥbūb 'Ibn' Ar-Raḥīl, after Ar-Rabī " Ibn Ḥabīb, an addition of classification ...

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Addition after 'Aflaḥ' Ibn 'Abd Al-Wahhāb…

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Fragmented traditions (*Maqā ṭ ī '*) quoted from Jābir' Ibn Zayd, may *Allah* have mercy on him *Allah* x. ...

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Quote from the tradition (Ḥ *adīth*) of intercession (*Shafā ' a*)…